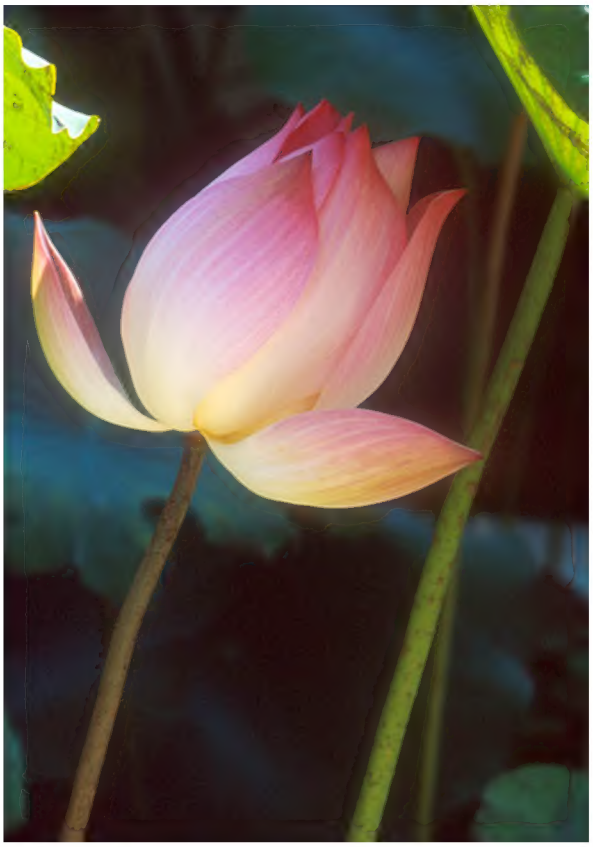
Sri Sri Prapanna-jivanamrtam



Life-Nectar of the Surrendered Souls

Positive & Progressive Immortality

- The Complete Unabridged English Edition –
by the Intimate Servitor of
the Illustrious Universal Preceptor of Vaisnava Thought,
Vaisnava-siddhantacarya-samrat Jagad-guru
Prabhupada Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaja:

Om Visnupada Paramahamsa Parivrajakacarya-varya
Sarva-sastra-siddhanta-vit Astottara-sata-
Srila Bhakti Raksaka Sridhara Deva Goswami Maharaj

Rendered into English by
Tridandiswami Sripada Bhakti Ananda Sagara Maharaja

Preface

(translated from the Publisher's Note of the first Bengali edition)

The best introduction to the author of this book is given by the work itself. Pujyapada Parivrajakacarya Tridandiswami Srimad Bhakti Raksaka Sridhara Maharaja is the fit recipient of the grace bestowed upon him by that great Universal Guru who shines like the sun among the Gaudiya Acaryas: Om Visnupada Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada. Srila Prabhupada, now left this world to join the eternal divine pastimes, is the Divine Agent to flood the world with the nectarine universal preaching of the glory of the Supreme Lord, in the Divine Succession of Sri Caitanya Mahaprabhu. Although the devotional community is well-acquainted with the illustrious personality of His Holiness B.R. Sridhara Maharaja, I may nonetheless take the opportunity to enumerate some of his glories herein for my self-purification.

The brilliance of his unprecedented scholarship is found in the artful compilation and harmony of *Sri Prapanna-jivanamrtam*, Life Nectar of the Surrendered Souls, accurately drawn from the axiomatic teachings of pure devotion *(bhakti-siddhanta-vani)* as evolved by the Vaisnava preceptors in the line of the bona fide Scriptures. We have already seen the extraordinary competence of His Holiness in preaching the beautiful, illuminating conceptions of the kings of transcendental scholars - the Vaisnava Preceptors headed by Sri Rupa, Sri Sanatana, and Sri Jiva - in various languages throughout the whole of India. Upon reading the first Sanskrit poem composed by His Holiness, *Sri Bhaktivinoda Viraha Dasakam*, our Divine Master commented that the writing was of a happy style. Srila Prabhupada profusely praised the devotional gravity of the presentation, revealing his deep satisfaction and joyful confidence that in times to come the message of Sri Caitanyadeva would be befittingly upheld and preached by the author. Just prior to his entrance into his eternal pastimes, Srila Prabhupada, in preference to hearing devotional prayer *(kirtana)* performed by devotees recognized for expertise, called for His Holiness' pure rendering of *Sri Rupa-manjari pada*, *sei mora sampada*, the worshipful prayer of the Gaudiya Vaisnavas' most cherished ideal.

The theme of Life-Nectar of the Surrendered Souls is described in the introductory first chapter, Prelude to Approaching Nectar. In some instances throughout the work, the Bengali verse interpretation of the venerated pure devotees has been fittingly given for the translation of the authentic stanzas quoted. In Words of Nectar from the Devotees, statements of the Supreme Lord have occasionally been quoted in conformation with the development of the theme. In his explanatory aphorisms that precede each stanza, the author reveals the unique axiomatic truths *(siddhanta)* of his Divine Succession. Doubtlessly, the good readers who know the supereminence of the Gaudiya-*siddhanta* - the axiomatic devotional teachings in the line of Sri Caitanya Mahaprabhu - will be overjoyed with His Holiness' novel illuminations. In the epilogue, the author has mentioned his line of Divine Succession and the time and place of the writing of the book.

It has been vividly illustrated herein that a life without surrender unto the lotus feet of Sri Krsna is utterly futile, and the most treasured perfection achieved through exclusive surrender has been revealed. This will especially encourage those who are aspiring to enter the land of devotion, drawing them onward to the lotus feet of Sri Hari. And it will infuse spiritual joy and exhilaration in the hearts of the established devotees. This book is the supreme wealth of the surrendered souls. Devotion for the Supreme Lord, *Sri Hari-bhakti*, is the singular quintessence in this world, and only

by exclusive surrender, *saranagati*, is it happily attained. May this Life-Nectar of the Surrendered Souls graciously appear all the world over, distributing the ever-increasing aspiration to reach the abode of divine ecstasy - the lotus feet of Sri Hari. Just as the repeated rubbing of sandalwood produces more and more charming fragrance, we remain confident that the faithful devotees, whose only pleasure is in conclusive theological truth *(sat-siddhanta)* , will experience the ambrosial devotional fragrance of this holy treatise in their spiritual discussions, and thus relish transcendental delight. We shall consider ourselves blessed when this book inevitably comes to be treasured by the august assembly of the fortunate souls.

a Vaisnava's servant's servant,
Sri Nrsimhananda Brahmacari

on the holy anniversary of Srila Bhakti Siddhanta Prabhupada's departure,
Gaurabda 457 (14th January, 1944) at Sri Dhama Navadvipa

This Divine Book was prepared and presented to the Lotus Hands of the Venerable Author by his disciples and aspiring servitors on the celebrated appearance day of Lord Gauracandra, Sri Caitanya Mahaprabhu, March 3, 1988

All glory to the Divine Master and the Supreme Lord Sri Krsna Caitanya

Foreword

Because the soul is a particle of consciousness, it is endowed with free will. Eliminating free will, only gross matter remains. Without independence, the soul could not progress from bondage to liberation, and his ultimate salvation would have been impossible. But his spirit of exploitation is a foreign force, an intoxicant - a miscalculation that surrounds his independence.

Life's objectives may be scientifically analyzed as threefold: exploitation, renunciation, and dedication. The most common tendency is in those engaged in exploiting other persons, species, or elements, for mundane sense enjoyment. They desire to materially elevate themselves in the present environment, and thus they are described as elevationists. A more sober class discover the severe equal and opposite reactions to worldly pursuits, and they engage in renunciation of the world, in search of an equilibrium comparable to a deep, dreamless slumber. By being unawake to the world, they hope to escape its concomitant reactions and sufferings. Thus their goal is liberation, and they are known as salvationists or liberationists. But through the correct interpretation of the Revealed Scriptures by learned votaries such as Sri Sanatana Goswami, Sri Jiva Goswami, and Sri Ramanuja, the devotees of divinity know the pursuits of both exploitation and renunciation as not only fruitless, but injurious to real progress.

The normal, wholesome, and happy plane is in the life of dedication. Without exploiting or borrowing anything from the environment, and without attempting to artificially renounce it, one

who is sincere to dedicate himself naturally comes into contact with a higher and more subtle plane of life. By his readiness to give and serve, he will attain to a higher society and achieve an appropriate master. The enjoying spirit forces one to be associated with a lower section to control and enjoy. And the renouncing spirit allures even the scholars with its 'prestigious' superiority over exploitation. Thus it is more dangerous, just as a half-truth is more dangerous than falsehood. As it is difficult to awaken someone from the deepest possible sleep, the liberationists may remain for incalculable time within their cell of non-differentiated liberation. But the higher existence will invite the service of one who desires to purely dedicate himself without remuneration.

Seva - service, dedication, is the summum bonum of the teachings of the Vaisnava school, the third plane of life where every unit is a dedicating member in an organic whole. In such a normal adjustment, everyone mutually assists one another in their service to the center, the higher recipient, the highest entity. Everything is existing to satisfy Him, because He must possess this qualification to be the Absolute. He is the prime cause of all causes - and everything exists for Him, to satisfy Him.

A barren conception of mere 'deathlessness' cannot afford us any knowledge of a positive thing, but only freedom from the negative side. If immortality means 'no influence of mortality,' what, then, is its positive conception? What will be the nature, movement, and progress of that which is immortal? Without this understanding immortality is only an abstract idea. Because it does not appear to exhibit the symptoms of death, stone would be 'more immortal' than human beings, and conscious entities would be 'mortal,' forever denied immortality! What, then, is the positive conception of immortality? How are the immortal 'immortal'? What is the positive reality in immortality? How can one become immortal? One must search out his intrinsic location in the universal order. It will not do to attempt to solve only the negative side of life which is full of suffering - birth, death, infirmity, and disease. We should know that there exists a conception of life worth living for. This positive side has been almost totally neglected in general religious views.

The 'immortality' professed by the schools of Buddha and Sankaracarya yields no positive life. Their goals are *maha-nirvana* and *brahma-sayujya* respectively. The Buddhist theory is that after liberation, nothing remains. They crave absolute extinction of material existence *(prakrti-nirvana)*. And the Sankarite monist theory of liberation is to lose one's individuality by 'becoming one' with the non-differentiated aspect of the Absolute. That is, they crave extinction in Brahman *(brahma-nirvana)*. They postulate that when the triad of seer, seen, and seeing *(drasta-drsya-darsana)*, or knower, knowable, and knowledge *(jnata-jneya-jnana)* culminate at one point, the triad is destroyed *(triputi-vinasa)* and nothing remains.

Material action and reaction ceases in Viraja, the river of passivity, which is located at the uppermost edge of this illusory *(mayika)* world. And above Viraja is the destination of the Sankarites - the 'abscissa' stage or the non-differentiated plane of Brahman, called Brahmaloka, which is located at the lowest edge of the spiritual realm. Both are vague areas of ‚negative immortality.' Brahmaloka is a marginal or 'buffer' state midway between the material and spiritual worlds. Composed of innumerable souls, it is an immortal plane devoid of specific variegatedness *(nirvisesa)*. It possesses positivity only in the sense that it is a plane of existence, a background *(kastha)*, but in itself it lacks positive development of variegated existence *(kala)* . The nature of the background is oneness, and development woven over it necessitates plurality or a differentiated nature (*kala-kasthadi rupena parinama-pradayini - Candi, Markandeya Purana)*.

In the *Bhagavad-gita* (15.16), mutable *(ksara)* and immutable *(aksara)* existences are described, representing the personal and the impersonal, the development and the basis, or differentiated and non-differentiated conceptions of general existence. The mutable is represented by the multitude of embodied living beings, while the immutable aspect is the great expanse of the all-accommodating Absolute, the Brahman (8.3). In the analysis of worldly action, the most subtle form of unfructified past action, prior to the present tendency (the seedling stage) to sin, has been defined (*Bhakti-rasamrita-sindhu, Purva* 1.23) as unknowable, indistinct, and of untraceable origin *(kuta)*. The immutable Brahman aspect of the Absolute is similarly defined as being one-dimensional - undetectable, unspecific, and of no definite color, sound, or taste; an unknown and unknowable 'ununderstandable' stage of existence *(kuta)*. But the Supreme Lord, Krsna, is above both the mutable and immutable existences, and thus His glories are sung throughout the *Vedas* and in the world as the Purusottama, the Supreme Personality (*Bhagavad-gita,* 15.18). Sri Sukadeva Goswami affirms that in the most remote and distant plane, Lord Krsna is to be found: everywhere is He - the fountainhead of all conceptions (*vidura-kasthaya*, *Bhagavatam,* 2.4.14). He cannot be eliminated.

Thus, the 'immortality' of the impersonalistic schools such as Buddhists, Sankarites, etc., offers no positive life. But in Vaisnavism, immortality is positive, dynamic existence. Above the non-differentiated Brahman aspect of the Absolute, the transcendental, variegated existence begins in the first glimpse of the spiritual sky, the plane known as Paravyoma (*Chaitanya-charitamrita, Madhya* 19.153). Situated there in the spiritual plane is the positive Kingdom of God: firstly Vaikuntha, then Ayodhya, Dvaraka, Mathura, and finally, above all, Goloka. Transcending the vague areas of 'negative immortality' that the impersonalists aspire for, the devotees - the Vaisnavas - dedicate themselves to the life of eternal devotional service to the Supreme Lord of the transcendental realm (*Bhagavad-gita,* 18.54). Although the soul can maladopt himself to a fallen state of existence in the planes of exploitation and renunciation, he is inherently adoptable to the positive life in the Kingdom of God. And fully blossomed, he reaches the realm of Goloka *(svarupe sabara haya golokete sthiti - Sri Sri Krsnera Astottara-sata-nama)*.

Sri Prapanna-jivanamrtam: *amrta* means 'undying,' or 'nectar,' and *jivana* means 'life.' Positive immortality is possible only for the surrendered *(prapannanam)*. All others are necessarily mortal. Only those who have wholly given themselves to the center are living in eternality. Surrender is fully established in its excellence and its constant position. Yet there is variegatedness within that constancy, in the form of progressive movement, or pastimes *(vilasa)*. The Supreme Absolute Personality being infinitely superior to both the mutable "mortals' and the immutable "immortal' (negative) Brahman, only the *svarupa-siddha* souls - those who are perfectly established in their divine relationship with Him - are eternally freed from the disease of mutation and mortality (*svarupena-vyavasthitih Bhagavatam,* 2. 10.6).

With a broad vision, we must know ourselves as created of smaller stuff, and thus only with assistance from above can we improve our situation and achieve a position in the higher plane. A submissive, serving attitude is necessary in us. If we submit, the universal dictatorial aspect of the Absolute will take us upward to a higher prospect. He is the autocrat, the absolute knowledge, the absolute good - everything about Him is absolute. Being in a vulnerable position as we experience in this world, why, then, should we not submit to Him?

The road to the sphere of transcendence *(adhoksaja)* is the deductive or descending method *(avaroha-pantha)*. We can reach the absolute good, the absolute will, by His consent alone. Only by

faith in absolute surrender is anyone allowed entry into that domain, never by ‚exploration,' by ‚colonization,' or by attempting to become a ‚monarch' there. No inductive or ascending method *(aroha-pantha)* such as renunciation or *yoga*, etc., can compel Him to accept us. Whosoever He chooses can alone reach Him (*Svetasvataropanisad,* 6.23). Although the highest point of the renunciates is desirelessness or freedom from possessiveness, the surrendered soul *(saranagata)* is naturally desireless (*akincana*, *Chaitanya-charitamrita, Madhya* 22.99). Detachment is only the negative side of surrender, and above selflessness, the devotee surrenders himself to the higher substance, and this is to be awake in another world, another plane of life. Such is the positive, Vaisnava conception of life - to determine one's real self beyond the jurisdiction of the world of misconception.

The nature of the progressive substance is eternal existence, knowledge, and beauty *(sac-cid-ananda)*. The one harmonizing organic whole *(advaya-jnana-tattva)* contains all similarities and differences, held inconceivably in the hand of the Absolute *(acintya-bhedabheda-tattva)*. And there is no anarchy in the absolute power. Nonetheless, mercy is found to be above justice. Above judiciousness, the supreme position is held by love, sympathy, and beauty: 'I am the absolute power, but I am friendly to you all. Knowing this, you need never fear (Bhagavad-gita, 5.29).' This revelation relieves us of all apprehension: we are not victims of a chaotic environment, but it is judicious, considerate - and the ultimate dispenser is our friend.

Sri Jiva Goswami has stated that of the six symptoms of surrender, to embrace the guardianship of the Lord *(goptrtve varanam)* is central, since total surrender expresses the same ideal. The remaining five symptoms of accepting the favorable, rejecting the unfavorable, faith in the Lord's protection, full self-surrender, and humility, are natural contributing associate-servitors to the ideal (*angangi-bhedena sad-vidha*; *tatra 'goptrtve varanam' evangi*, *saranagati-sabdenaikarthyat*; *anyani tv angani tat parikaratvat - Bhakti-sandarbha* , 236).

Surrender is the foundation of the world of devotion. It is the very life and essence. One cannot enter into that domain without surrender. It must be present in every form of service, and to attempt divine service without it will be mere imitation or a lifeless formality. The entire gist of the Vedic instruction is to dedicate oneself to the service of the Lord. In his commentary of *Srimad-Bhagavatam*, Sri Sridhara Swamipada has stated that only if the practices of devotion are initially offered to the Supreme Lord can they be recognized as devotion. To attempt to execute them and subsequently offer them cannot be pure devotion *(iti nava laksanani yasyah sa, adhitena ced bhagavati visnau bhaktih kriyate, sa carpitaiva sati yadi kriyeta, na tu krta sati pascad arpyeta)* Without surrender, the activity will be adulterated with exploitation, renunciation, artificial meditation *(karma, jnana ‚yoga)*, and so on.

By constitution, the soul is the Lord's servant, and the Lord has the right to make or mar, to do anything according to His sweet will. If accepting this truth we undertake the devotional practices such as hearing, chanting, remembering, and worshipping, only then will our activity be devotional. Only the activity of the self-dedicated soul can be devotion. Sincere prayer will help us to seek the help of the Lord, but, again, prayer in the spirit of surrender can alone reach Him (*Saranagati*, 1.5). The path of devotion entails increasing our negative status to invite the positive to descend and embrace us: 'I am very low, and You are so high. You can purify me, take me and utilize me for Your higher purpose. Be pleased. Otherwise I am helpless, neglected.' It is impossible to take Him captive in the cage of our knowledge. Only the way of devotion can help us. In every respect He is high, great, and infinite - and we are similarly small. His mercy - His sympathy, love, and grace, are the only medium through which we can come together. And good faith is autonomous in that sweet land

which is so high that we will earnestly hope and pray for the association of the higher existence as His slave; and that also will be our happy prospect for the future.

Krsna is not within our purview, and thus we are always recommended by Scriptures and saints to approach the bona fide Divine Master and Vaisnavas. To satisfy the Supreme Lord, the criterion is to satisfy our Gurudeva: if Gurudeva is dissatisfied with us, the Lord is surely dissatisfied. An analogy has been cited in the Scriptures where the Lord is compared to the sun, the Guru to a pond, and the disciple to a lotus flower. If the pond withdraws, the very sun will scorch and dry up the lotus - and the lotus will be cheered by the sun as long as the water supports and surrounds it. *Yasya prasadad bhagavat prasado, yasyaprasadan na gatih kuto 'pi, dhyayam stavams tasya yasas tri-sandhyam, vande guroh sri-caranaravindam* (*Gurvastakam*, 8): 'I bow down to the lotus feet of Sri Gurudeva. By his grace we achieve the grace of Krsna; without his grace, we are lost. Therefore, at daybreak, noon, and evening, we meditate upon and sing the glories of Sri Gurudeva, and pray for his mercy.'

The Vaisnava Guru's dealings with the disciple are all grace, and his grace is his will to extend his wealth to the disciple. His instruction is the medium of asserting his will, which is service for the satisfaction of the Lord. And by service, we invite his grace. By an earnest desire to serve, we draw his sympathy and his willing extension of goodwill to encourage us in our relationship with the supreme entity. Firstly, surrender: we must offer him exclusive respect *(pranipata)*, otherwise we shall not allow ourselves to approach him. Secondly, we may make our sincere and substantial inquiry *(pariprasna)*. In a surrendered spirit, we may hear our Divine Master's messages which he delivers to us from his venerated seat, the *Vyasasana*. In that conducive setting, the proper inspiration and dictation may fortuitously come down to us. And finally, to render service *(sevaya)* enables us to taste the essence (*Bhagavad-gita*, 4.34).

On the instruction of his Gurudeva Devarsi Narada, Vyasadeva had to undergo a progressive development (*Bhagavatam,* 1.5). Narada is established in non-calculative devotion (*jnana-sunya-bhakti*, or *jnana-vimukta-bhakti-paramah*), and above Narada is Uddhava, who is established in exclusive divine love for Krsna *(premaika-nisthah)*. Until one reaches Goloka, where there is full-fledged Krsna conception, all other stages may be changeable. There is no further change when one is firmly established in his serving relationship with the Original Lord *(svayam-bhagavan)*, Krsna. In the narrative of *Brhad-Bhagavatamrtam*, Gopakumara passes through Vaikuntha, Ayodhya, Mathura, Dvaraka, and then he finally arrives in Vrndavana. There, his particular divine relationship with the Lord firmly culminates in friendship *(sakhya-rasa)*. For him, the previous stages were passing, although for others a permanent relationship may occur in one of them. They are progressive stages of ‚positive immortality.'

On the banks of the Godavari river, in progressively deeper and deeper planes, the entirety of theological development was expressed in the conversation between Sri Caitanya Mahaprabhu and Sri Ramananda Raya. A positive hierarchy of divine relationships with the Lord exists in progressive stages for the various types of devotees (*karmibhyah ... kah krti*, *Upadesamritam,* 10), each type having its characteristic central relationship (*vaikunthaj ... viveki na kah*, *Upadesamritam,* 9). In the divine realm, the depth and degree of surrender may also be measured according to the science of mellows *(rasa-tattva)*: peacefulness, servitorship, friendship, parenthood, and consorthood *(santa-*, *dasya-*, *sakhya-*, *vatsalya-*and *madhura-rasa)* are the natural divisions, each consecutively of a finer layer. And higher than even the direct consorthood of the Godhead is the most elevated of the entire

compass of devotional services - the divine service of the Supreme Predominated Moiety *(Sri Radha-dasya)*.

According to the intensity of surrender - to the point of no return - the quality of the magnitude of truth encountered may be measured. The inner sweetness of the truth and its infinite characteristic attracts the devotees' hearts to the highest degree, so much that they never feel any satisfaction of achievement in what is actually the acme of their highest fortune. In Vaikuntha, only peacefulness and servitorship are present, with a hint of friendship. If we commit the offense of giving more attention to law than to love, we will be 'cast down' from Goloka to Vaikuntha: Goloka is the land of love, and there the inhabitants know nothing more. And by love is meant self-sacrifice and self-forgetfulness for the service of Krsna, without a care for one's good or bad future - total risk in the extreme.

In his *Bhakti-sandarbha*, Sri Jiva Goswami defines '*Bhagavan*,' the Supreme Personality of Godhead, as more than 'Lord Narayana of Vaikuntha, the most powerful in all phases.' Above that, His existence, appearance, and nature attracts everyone to serve Him, love Him, and die for Him *(bhajaniya-guna-visista)* . His qualification is so beautiful. Thus, the highest conception of the Godhead is the Krsna conception, and He can be known by the devotees in Krsna consciousness. Those who serve and worship the Supreme Lord according to the scriptural regulation and calculation belong to the category of Vaikuntha worship. In Vaikuntha, in the initial transcendental conscious conception *(adhoksaja)*, the Godhead as Lord Narayana accepts reverential service in His Majestic Dignity. But the devotees of the highest order are exclusively surrendered to the service of Lord Krsna with their innermost love and faith.

The Krsna conception of Goloka Vrndavana is corroborated in the *Srimad-Bhagavatam*, which is the greatest interpretation of the Vedic Scriptures. And Sri Caitanya Mahaprabhu is known to be Krsna Himself, united with His highest potency, Sri Radha. Mahaprabhu Sri Caitanyadeva has clearly revealed that the genuine interpretation and purpose of all the Revealed Scriptures is to faithfully guide us to the highest goal: the domain of love and unconditional surrender unto the central power of truth, personified in Lord Krsna as beauty and affection. Not power, but affection is the highest force to attract us all. Consciously or unconsciously, the absolute position is held by love and affection, and love is superior to all power and knowledge. It is the real fulfillment of the inner heart. Our inner existence wants only love, beauty, and affection - neither knowledge nor power. The finite cannot capture the infinite, but the infinite can make Himself known to the finite. And when the infinite appears as a member of the finite land, the highest gain of the finite is achieved. Krsna carries His father's shoes, and He cries when chastised by His mother. Through love, the Absolute comes down to the finite.

The infinite's most intimate approach to the finite is found in Vrndavana. The infinite comes to embrace the finite in its fullest capacity *(aprakrta)*, mixing with finite things so closely that people cannot perceive the Lord's transcendental Godly character as the Divinity. We, the infinitesimal souls, can attain our greatest fortune when the infinite comes to us in His highest approach - as if He were one of us! His approach is so merciful, so great, so intimate, and so perfect.

Sri Caitanya Mahaprabhu, who is sweetness and magnanimity combined, openly announced that we are all natural slaves of the highest entity (*Chaitanya-charitamrita, Madhya* 20.108). But this is slavery to the great force of love and beauty. It is the greatest fortune to be utilized in any

way by the absolute existence, knowledge, and beauty - to be in harmony with the highest center. No one is forced or barred but this is the soul's intrinsic nature.

Faithfully in the Divine Succession from Nitya-lila-pravista Om Visnupada Paramahamsa Astottara-sata Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada, especially inspired by the divine message of Srila Thakura Bhaktivinoda's *Saranagati*, and attending the authentic Gaudiya Vaisnava literatures such as *Sri Hari-bhakti-vilasa* and *Bhakti-sandarbha* as well as the writings of other Authorized Divine Successions such as the Ramanuja *Sampradaya* - this *Sri Sri Prapanna-jivanamrtam* has been compiled in order to supply the devotees' spiritual sustenance and nourishment. Surrender is the indispensable necessity in the life of a devotee, and Life-Nectar of the Surrendered Souls will sustain and fortify the surrendered souls as the nectar in their lives of Positive and Progressive Immortality.

Chapter 1

Upakramamrtam - Prelude to Approaching Nectar

1.1

atha mangalacaranam -
sri-guru-gaura-gandharva-, govindanghrin ganaih saha
vande prasadato yesam, sarvarambhah subhankarah

Auspicious invocation -

I make my obeisance unto the lotus feet of my Divine Master, Sri Caitanya Mahaprabhu, Sri Sri Gandharva-Giridhari (Sri Sri Radha and Krsna), and Their associates. By Their grace, all endeavors are successful.

1.2

gaura-vag-vigraham vande, gaurangam gaura-vaibhavam
gaura-sankirtanonmattam, gaura-karunya-sundaram

I make my obeisance unto the Deity, Gaura-Saraswati - the personified message of the Golden Lord Sri Caitanya Mahaprabhu - whose bodily luster is of a beautiful golden hue, like that of the selfsame Lord Gaurasundara; who is the personal expansion of that Supreme Lord Gaurahari; who is always intoxicated by preaching the message of that Golden Lord; and whose divine beauty blooms in the revelation of Lord Gauranga's mercy potency. (This is the fundamental meaning of the verse. Within the scope of the Sanskrit language, various expanded purports may be drawn from the original.)

1.3

guru-rupa-harim gauram, radha-ruci-rucavrtam
nityam naumi navadvipe, nama-kirtana-nartanaih

Perpetually do I sing the glories of Lord Gauranga, who is the Supreme Personality of Godhead, Sri Hari, embraced by the heart and halo of Sri Radhika, and who has descended as the Divine Master. In this holy abode of Sri Navadvipa Dhama, He is absorbed in the pastimes of profusely chanting the holy names, dancing in ecstasy. (As with verse two, expanded purports may be drawn from this verse.)

1.4

srimat-prabhu-padambhoja-, madhupebhyo namo namah
trpyantu krpaya te 'tra, prapanna-jivanamrte

Again and again I make my obeisance unto the eternal personal servitors of my Divine Master, who drink the nectar of his lotus feet. I pray they may be graciously pleased in tasting this Life-Nectar of the Surrendered Souls.

1.5

atma-vijnaptih -
aty-arvacina-rupo 'pi, pracinanam susammatan
slokan katipayan atra, caharami satam mude

A humble petition - Despite my disqualifications, for the satisfaction of the pure devotees I have compiled in this book an anthology of stanzas that are well established by our predecessors.

1.6

tad-vag-visargo janatagha-viplavo
yasmin prati-slokam abaddhavaty api
namany anantasya yaso 'nkitani yat
srnvanti gayanti grnanti sadhavah

"Even if every stanza is imperfectly composed, that is, unlucidly expressed, the sins of the people are totally vanquished by those expressions or books in which the glorious holy names of the Infinite Supreme Lord are described - since the pure devotees hear those holy names (from a qualified preacher), they solitarily sing those holy names (even in the absence of others), and they chant the unending glories of those holy names (in the presence of a deserving listener)."

1.7

abhivyakta mattah prakrti-laghu-rupad api budha
vidhatri siddharthan hari-gunamayi vah krtir iyam
pulindenapy agnih kim u samidham unmathya janito
hiranya-sreninam apaharati nantah kalusatam

"O learned personalities, this treatise, composed of the divine qualities of Lord Hari, will fulfill your cherished wishes despite the fact that it is presented by me, a very insignificant person. Does not the fire ignited from pieces of wood rubbed together by a low-born barbarian dissipate the impurities in gold?"

1.8

yathokta rupa-padena, nicenotpadite 'nale
hemnah suddhis tathaivatra, viraharti-hrtih satam

As Srila Rupa Goswamipada has (in his humility) expressed that gold can be purified with fire lit by a barbarian, similarly, the pure devotees' grief born of their separation from the Lord may also be dispelled by this book (which will light the lamp of their divine love for the Lord).

1.9

antah kovi-yasas-kamam, sadhutavaranam bahih
sudhyantu sadhavah sarve, duscikitsyam imam janam

O saintly devotees, please purify this wrongdoer who on the pretext of saintliness desires in his heart the prestige of a poet, and who is thus afflicted with the practically incurable disease of insincerity.

1.10

krsna-gatha-priya bhakta, bhakta-gatha-priyo harih
kathancid ubhayor atra, prasangas tat prasidatam

Tidings of Lord Krsna are naturally very dear to the devotees, and tidings of the Lord's devotees are also dear to Him. Since narratives of both the Supreme Lord and His devotees can be found within this book, I have hope, O pure devotees, that you may be propitiated hereby.

1.11

svabhava-krpaya santo, mad uddesya-malinatam
samsodhyangikurudhvam bho, hy ahaituka krpabdhayah

O pure devotees, by your natural divine grace, kindly purify me of ill motives (offenses) and accept this treatise. Certainly you will do so, because you are the ocean of causeless mercy.

1.12-14

atha grantha-paricayah -
granthe 'smin parame nama, prapanna-jivanamrte
dasadhyaye prapannanam, jivana-prana-dayakam
varddhakam posakam nityam, hrdindriya-rasayanam
atimartya-rasollasa-, paraspara-sukhavaham
viraha-milanarthaptam, krsna-karsna-kathamrtam
prapatti-visayam vakyam, coddhrtam sastra-sammatam

Introduction to the book -

The substance expressed within the ten chapters of this holy book called Prapanna-jivanamrtam gives life to the surrendered souls, effecting their eternal growth and nourishment. It is the panacea of the heart and spiritual senses, bestowing those dedicated devotees' mutual happiness by the ever-increasingly newer and newer play of supramundane joy (aprakrta-rasa). Lord Krsna and His associates are portrayed in their natural pastimes of separation and union, and the line of unconditional surrender as established by Scriptures and saints has been elucidated.

1.15-22

atra cananya-cittanam, krsna-pada-rajojusam
krsna-pada-prapannanam, krsnarthe 'khila-karmanam
krsna-premaika-lubdhanam, krsnocchistaika jivinam
krsna-sukhaika-vanchanam, krsna-kinkara-sevinam
krsna-viccheda-dagdhanam, krsna-sangollasadd-hrdam
krsna-svajana-bandhunam, krsnaika-dayitatmanam
bhaktanam hrdayodghati-, marma-gathamrtena ca

bhaktarti-hara-bhaktasa-, bhista-purtikaram tatha
sarva-samsaya-cchedi-hrd-, granthi-bhij jnana-bhasitam
apurva-rasa-sambhara-, camatkarita-cittakam
viraha-vyadhi-santapta-, bhakta-citta-mahausadham
yuktayuktam parityajya, bhaktarthakhila-cestitam
atma-pradana-paryanta-, pratijnantah-pratisrutam
bhakta-premaika-vasya-sva-, svarupollasa-ghositam
purnasvasakaram saksat, govinda-vacanamrtam
samahrtam pibantu bhoh, sadhavah suddha-darsanah

Carefully compiled in this book is the nectar of the deep, heartrevealing transcendental messages of those devotees whose hearts are unalloyed; who are servitors of the dust of the lotus feet of Krsna; who perform their every act for Krsna; who are filled with insatiable desire exclusively in love of Krsna and sustain their lives on Krsna's remnants alone; who desire only Krsna's pleasure and serve the servants of Krsna; whose hearts burn in separation of Krsna and overflow with ecstasy in the association of Krsna; whose relative and friend is Krsna; and whose one and only beloved is Krsna.

Along with these expressions of the devotees are carefully collected the words of supreme nectar - springing directly from the lotus mouth of Lord Govinda - which vanquish the heartbreak of the devotees; which fulfill the devotee's hopes and earnest aspirations; which destroy all doubt and sever the knot of ignorance; which are dazzling with transcendental wisdom and astonish the heart by miraculous waves of divine rapture, which are the great panacea for the devotee's heart afflicted with the piercing pangs of separation; which are incited wholly for the devotee irrespective of his qualification or disqualification, so much so, that the Lord is bound by His pledge to give Himself to His devotee; and which openly proclaim with great ecstasy that His very nature is to be subjugated solely by the affection of His devotee, reassuring His devotees in all circumstances.

O pure and spotless devotees, may you drink deeply the quintessence of these divine elixirs.

1.23

adhyaya-paricayah -
atraiva prathamadhyaye, upakramamrtabhidhe
mangalacaranan catma-, vijnaptir vastu-nirnayah
grantha-paricayo 'dhyaya-, visayas ca nivesitah

Chapter summary -

An auspicious invocation, a humble petition, an introduction to the book and its chapters, and the theme of the philosophy of the book have, to the best of my ability, all been entered within this first chapter named Upakramamrtam or Prelude to Approaching Nectar.

1.24

dvitiyadhyayake nama, sri-sastra-vacanamrte
prapatti-visaya nana-, sastroktih sannivesita

In the second chapter, entitled Sri Sastra-vacanamrtam, The Nectar of Scriptural Word, various scriptural quotations regarding surrender to the Supreme Lord have been compiled.

1.25

trtiyato 'stamam yavat, sri-bhakta-vacanamrte
prapattih sad-vidha prokta, bhagavata-ganodita

Chapters three to eight inclusive are entitled Sri Bhakta-vacanamrtam, Words of Nectar from the Devotees. Beautifully expressed by the lotus lips of the pure devotees of the Lord, many stanzas describing the six limbs of exclusive surrender are quoted therein.

1.26-27

anakulyasya sankalpah, pratikulya-vivarjanam
raksisyatiti visvaso, goptrtve varanam tatha
atma-niksepa karpanye, sad-vidha saranagatih
evam paryayatas casminn, ekaikadhyaya-sangrahah

These six chapters have been compiled, each consecutively dealing with the six limbs of surrender, which are as follows:
1. To accept everything favorable for devotion to Krsna
2. To reject everything unfavorable for devotion to Krsna
3. To be confident that Krsna will grant His protection
4. To embrace Krsna's guardianship
5. To offer oneself unto Him
6. To consider oneself lowly and bereft

1.28

adhyaye navame nama, bhagavad-vacanamrte
slokamrtam samahrtam, saksad-bhagavatoditam

In the ninth chapter entitled Sri Bhagavad-vacanamrtam, Words of Nectar from the Supreme Lord, nectarean stanzas emanating directly from the lotus mouth of the Supreme Lord have been compiled.

1.29

dasame caramadhyaye, cavasesamrtabhidhe
guru-krsna-smrtau grantha-, syopasamharanam krtam

Absorbed in thought of the Divine Master and Lord Sri Krsna, the tenth and final chapter entitled Sri Avasesamrtam, The Divine Remnants of Nectar, was composed as the epilogue of the book.

1.30

uddhrta-sloka-purve tu, tad artha-suprakasakam
vakyan ca yatnatas tatra, yatha-jnanam nivesitam

Prior to each stanza quoted, an aphorism illuminating its inner purport has been carefully entered according to my best insight.

1.31

bhagavad-gauracandranam, vadanendu-sudhatmika
bhaktoktair vesita sloka, bhakta-bhavodita yatah

Being revealed by the Lord Himself adopting the heart of a devotee, the stanzas of pure nectar emanating from the moon of Sri Gauracandra have been entered along with the stanzas of the devotees.

1.32

prapattya saha cananya-, bhakter naikatya-hetutah
ananya-bhakti-sambandham, bahu-vakyam ihoddhrtam

Many expressions of exclusive devotion (ananya-bhakti) have been recorded herein, since exclusive devotion is most intimately related to surrender.

1.33

bhagavad-bhakta-sastranam, sambandho 'sti parasparam
tat tat pradhanyato namnam, prabbeda-karanam smrtam

Actually, Words of Nectar from the Supreme Lord, Words of Nectar from the Devotees, and The Nectar of Scriptural Word are all seen to be interrelated. Still, they have been portrayed separately due to their individual importance.

1.34

praty-adhyaya-visesas tu, tatra tatraiva vaksyate
mahajana-vicarasya, kincid alocyate 'dhuna

The unique characteristic of each chapter will be accordingly expressed therein. Now (in this respect), we may have some general deliberation, in the line of the great devotees of the Lord.

1.35

vastu-nirnayah -

bhagavad-bhaktitah sarvam, ity utsrjya vidher api
kainkaryam krsna-padaika-, srayatvam saranagatih

Theme of the work -

Being governed by the faith that all success is achieved by serving the Supreme Lord, to abandon servitude to even scriptural injunctions and take exclusive refuge in the lotus feet of Sri Krsna in every time, place, and circumstance, is known as saranagati - unconditional surrender.

1.36

sarvantaryamitam drstva, hareh sambandhato 'khile
aprthag-bhava-tad-drstih, prapattir jnana-bhaktitah

Some consider saranagati to be that God consciousness which is realization of the one non-differentiated nature in all beings and objects, by seeing the Supreme Lord as the indwelling Supersoul of everything. However, such a conception falls within the category of calculative devotion (jnana-bhakti). It is not in the line of unadulterated pure devotion (suddha-bhakti).

1.37

nityatvan caiva sastresu, prapatter jnayate budhaih
aprapannasya nr-janma-, vaiphalyoktes tu nityata

By scriptural reference, the learned know of the eternality of surrender to the Lord, since the futility of human life without that surrender is elucidated therein. In this way, the eternal constitution of surrender is established.

1.38

nanyad icchanti tat pada-, rajah-prapanna-vaisnavah
kincid apiti tat tasyah, sadhyatvam ucyate budhaih

Because the devotees who have surrendered unto the dust of the lotus feet of the Lord never aspire for anything else whatsoever, the learned affirm that surrender is the attainable goal of all endeavors.

1.39

bhava-duhkha-vinasas ca, para-nistara-yogyata
param padam prapattyaiva, krsna-sampraptir eva ca

Only by surrender to the Lord can one gain freedom from the miseries of birth, death, disease, and infirmity; fitness to deliver others from those miseries; the holy abode of Lord Visnu; and the devotional service of Lord Krsna.

1.40

sravana-kirtanadinam, bhakty-anganam hi yajane
aksamasyapi sarvaptih, prapattyaiva harav iti

Everything is accomplished by surrendering unto the lotus feet of Sri Hari, even for one who is unable to execute the integral practices of devotional service based on hearing and chanting.

1.41

sakhya-rasasrita-praya, seti kecit vadanti tu
madhuryadau prapannanam, praveso nasti ceti na

Some claim that surrender is generally in the relationship of friendship (sakhya-rasa). But it is complete fallacy to think that surrendered souls have no entrance into divine relationships headed by consorthood (madhura-rasa).

1.42

sakrt pravrtti-matrena, prapattih sidhyatiti yat
lobhotpadana-hetos tad, alocana-prayojanam

Since surrender is achieved by turning to the refuge of the Lord just once, we should earnestly discuss the subject to enable the longing for surrender to be born in us.

1.43

api tad anakulyadi-, sankalpady-anga-laksanat
tad anusilaniyatvam, ucyate hi mahajanaih

Furthermore, since the constituent parts of surrender - based on acceptance of the favorable and rejection of the unfavorable - have been referred to by authorities and cited in the Scriptures, the great devotees of the Lord teach us the necessity of studying and culturing the art of surrender.

1.44

bhavarti-pidyamano va, bhakti-matrabhilasy api
vaimukhya-badhyamano 'nya-, gatis tac charanam vrajet

One who is severely afflicted by fear of living in the material world, or, one who, despite having an aspiration for the Lord's service is nonetheless bound with adversity - such persons, finding no alternative, surrender to the Supreme Personality of Godhead.

1.45

asrayantara-rahitye, vanyasraya-visarjane
ananya-gati-bhedas tu, dvi-vidhah parikirtitah

The state of finding no other alternative occurs in two ways: in the event of having no other shelter, or in the event of abandoning one's existing shelter.

1.46

mano-vak-kaya-bhedac ca, tri-vidha saranagatih
tasam sarvanga-sampanna, sighram purna-phala-prada
nyunadhikyena caitasam, taratamyam phale 'pi ca

One surrenders by thought, word, and deed. Complete surrender in all these aspects promptly affords full success. Otherwise, the fruit attained will be proportionate to the degree of one's surrender.

1.47

apurva-phalatvam -
vinasya sarva-duhkhani, nija-madhurya-varsanam
karoti bhagavan bhakte, saranagata-palakah

The unprecedented, gracious reward of surrender -

Being most affectionate toward His surrendered souls, the Supreme Lord totally dispels their unhappiness, graciously filling their hearts with His sweet absolute presence.

1.48

apy asiddham tadiyatvam, vine ca saranagatim
ity apurva-phalatvam hi, tasyah samsanti panditah

Without unconditional surrender (saranagati), one cannot conceive of oneself as 'belonging to Him.' And this is why the learned sing (par excellence) the glories of surrender's ability to yield her unprecedented, gracious fruit.

1.49

athava bahubbir etair, uktibhih kim prayojanam
sarva-siddhir bhaved eva, govinda-caranasrayat

Otherwise, what would have been the need for so abundantly singing her praises? Only by unconditional surrender unto the lotus feet of Govinda is all perfection attained - nothing remains to be attained.

1.50

sri-sanatana-jivadi-, mahajana-samahrtam.
api cen nica-samsprstam, piyusam piyatam budhah

Even though touched by one as lowly as me, please, O learned devotees, drink this nectar gathered by the great souls headed by Srila Sanatana and Sri Jiva.

iti sri-prapanna-jivanamrte
upakramamrtam nama prathamo 'dhyayah

thus ends the first chapter
Prelude to Approaching Nectar
in
Life-Nectar of the Surrendered Souls
Positive and Progressive Immortality

Chapter 2

Sri Sastra-vacanamrtam
The Nectar of Scriptural Word

2.1

sruti-smrty-adi-sastresu, prapattir yan nirupyate
tad uktam dvitiyadhyaye, sri-sastra-vacanamrte

This second chapter, Sri Sastra-vacanamrtam, The Nectar of Scriptural Word, describes surrender as corroborated in the Revealed Scriptures headed by the Vedas (Sruti) and the Religious Codes (Smrti).

2.2

prapattih srutau -
yo brahmanam vidadhati-purvam yo brahma-vidyam
tasmai gah palayati sma krsnah
tam hi devam atma-vrtti-prakasam
mumuksur vai saranam amum vrajet
Tapanyam (Brahma-Samhita, tika)

Surrender is firmly established by the Vedas -

"In the beginning of creation, He who created the universal creator, Brahma, and then imparted to Brahma knowledge of Brahman, the Absolute - He is the selfsame Lord Krsna who tends the cows (or nourishes the Vedas [*gah* means both 'cows' and Vedas]). Those desirous of liberation should surrender unto that Lord, who reveals the innate function of the soul."

2.3-4

tadatmya-yatharthyam smrtau -
ahankrtir ma-karah syan, na-karas tan nisedhakah
tasmat tu namasa ksetri-, svatantryam pratisidhyate
bhagavat-paratantro 'sau, tad ayattatma-jivanah
tasmat sva-samarthya-vidhim, tyajet sarvam asesatah
Padma-uttara-khanda

The cause of the tangible reality of surrender is expounded in the Standard Codes of Religion (Smrti) -

"The syllable *ma* means 'self-asserting ego' (the misconception of considering oneself to be a 'doer'), and the syllable *na* indicates its prevention. Thus, the act of offering obeisances (namah) nullifies the offerer's independence. The soul is naturally subordinate to the Almighty, his intrinsic nature and innate function being servitude to the Supreme Lord. Therefore, all actions performed thinking, 'I am the doer,' should be utterly abandoned."

2.5

ahankarad-aprapattih -
ahankara-nivrttanam, kesavo nahi duragah
ahankara-yutanam hi, madhye parvata-rasayah
Brahma-vaivartta Purana

The only obstacle to surrender is self-asserting ego -

"The Supreme Lord Kesava remains in the company of persons who are free from a mundane conception of life; but there appears to be a great mountain range between the self-asserting egotists and the Lord."

2.6

advaya-jnanam anasritanam eva jagad-darsanam -
yavat prthaktvam idam atmana indriyartha-
maya-balam bhagavato jana isa pasyet
tavan na samsrtir asau pratisankrameta
vyarthapi duhkha-nivaham vahati kriyartha
Bhagavatam, 3.9.9

Persons who do not take shelter of the One without a second, the Supreme Lord, simply loiter in the world of birth and death -

"O Lord, Soul of all souls, the conditioned soul sees this universe as separate from You, and thinks it is meant for his sense enjoyment. But this is only a creation of Your deluding potency (maya). As long as the living being clings to such an illusory separate interest, he does not give up the miserable world of action and reaction, birth and death, despite its utter meaninglessness."

2.7

tan nityatvam, tad abhave atmano vancitatvat -
prapyapi durllabhataram,.manusyam vibudhepsitam
yair asrito na govindas, tair atma vancitas ciram
Brahma-vaivartta Purana

The unsurrendered soul is perpetually deceived; thus, the state of surrender is eternal -

"A birth in the human species is so valuable that it is aspired for by the demigods. Those who, despite having taken such a birth, do not take shelter of the lotus feet of Govinda - they deceive themselves perpetually."

2.8-9

aprapannanam jivana-vaiphalyac ca -
asitin caturas caiva, laksams tan jiva-jatisu
bhramyadbhih purusaih prapya, manusyam janma-paryayat
tad apy aphalatam yatam, tesam atmabhimaninam
varakanam anasritya, govinda-carana-dvayam
Brahma-vaivartta Purana

The utter futility of life without surrender -

"After wandering throughout 8,400,000 species, the soul eventually takes a human birth. But that human birth is rendered worthless by those miserable fellows who are so proud of their bodies that they refuse to take shelter of the lotus feet of Lord Govinda."

2.10

sarvadhamesv api mukti-datrtvam -
sarvacara-vivarjitah satha-dhiyo vratya jagad-vancaka
dambhahankrti-pana-paisuna-parah papantyaja nisthurah
ye canye dhana-dara-putra-niratah sarvadhamas te 'pi hi
sri-govinda-padaravinda-sarana mukta bhavanti dvija
Nrsimha Purana

Even the lowest of men are liberated by surrender -

"O twice-born, persons who are devoid of all virtuous practices, who are outcast, rogues, deceitful, audacious, egotistic, addicted to intoxicants, hotbeds of sin, malicious, cruel-natured, grossly infatuated with son, wife, wealth, etc. - even such extremely fallen persons are liberated by surrendering unto the lotus feet of Sri Govinda."

2.11

tan nisthasya nadho-gatih -
paramartham asesasya, jagatam adi karanam
saranyam saranam yato, govindam navasidati
Brhan-Naradiya Purana

A surrendered soul never falls down -

"Sri Govinda is the origin of all the universes, the Supreme Truth, and the shelter of all. One who surrenders unto His lotus feet can never be cast asunder."

2.12-13

duhkha-haratvam mano-haratvan ca -
sthitah priya-hite nityam, ya eva purusarsabhah
rajams tava yadu-srestho, vaikunthah purusottamah
ya enam samsrayantiha, bhaktya narayanam harim
te tarantiha durgani, na me 'trasti vicarana
Mahabharata, Santi-parva

Surrender unto the Supreme Lord Hari vanquishes misery and charms the heart with the Lord's divine sweetness -

" O King, what more can I say? The foremost of the Yadu dynasty, the unassailable great personality who is full of goodwill for you and always your dear friend - He is none other than the Supreme Lord Narayana, Sri Hari. Those who devotedly take full refuge in Him cross over this insurmountable ocean of material existence."

2.14

abhayamrta-datrtvan ca -
ye sankha-cakrabja-karam hi sarnginam

khagendra-ketum varadam sriyah patim
samasrayante bhava-bhiti-nasanam
tesam bhayam nasti vimukti-bhajam
Vamana

Completely vanquishing all fear, surrender bestows the life of eternal nectar -

"The Lord of the Goddess of Fortune bears a conchshell, disc, lotus flower, and bow; He is the Master of Garuda, He is the vanquisher of the fear of mundane existence, He is the bestower of all benedictions. No trace of apprehension remains for those who take refuge in Him, since they qualify for positive immortality."

2.15

sarvartha-sadhakatvam -
samsare 'smin maha-ghore, moha-nidra-samakule
ye harim saranam yanti, te krtartha na samsayah
Brhan-Naradiya Purana

A surrendered soul is successful in all endeavors -

"In the dense darkness of this material world which is engulfed in ignorance and sleep, those who surrender unto the holy lotus feet of Lord Hari are successful in all their endeavors. Of this there is no doubt."

2.16

ajitendriyanam api siva-datvam -
kim durapadanam tesam, pumsam uddama-cetasam
yair asritas tirtha-padas, carano vyasanatyayah
Bhagavatam, 3.23.42

By surrender, even persons of uncontrolled senses attain all good fortune -

"The lotus feet of Lord Hari vanquish material existence. By surrendering unto His lotus feet, nothing remains difficult to achieve, even for a person of agitated mind."

2.17

samsara-klesa-haritvam -
sarira manasa divya, vaiyase ye ca manusah
bhautikas ca katham klesa, badheran hari-samsrayam
Bhagavatam, 3.22.37

All worldly suffering is vanquished for the surrendered soul -

"O Vidura, how can a person who has taken shelter of the lotus feet of Sri Hari be stricken with bodily and mental tribulation arising from the elements, other persons, or unfavorable astrological circumstances?"

2.18

saranagatanam ayatna-siddham eva param padam -
samasrita ye pada-pallava-plavam
mahat-padam punya-yaso murareh

bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam
Bhagavatam, 10.14.53

The Supreme Abode of Lord Visnu is effortlessly attainable for the surrendered souls -

"This ocean of material existence is as insignificant as the water in a cow's hoofprint to those persons who have taken full refuge in the supreme shelter - the boat of the lotus feet of Lord Sri Krsna, whose glories are universally sung as purity's own self. Their destination is the Lord's supreme abode, never this mundane abode of calamities."

2.19

sarvatmasritanam vivarta nivrttih -
yesam sa eva bhagavan dayayed anantah
sarvatmanasrita-pado yadi nirvyalikam
te dustaram atitaranti ca deva-mayam
naisam mamaham iti dhih sva-srgala-bhaksye
Bhagavatam, 2.7.42

The illusion of bodily identification and mundane possessiveness is dispelled for the souls surrendered to the Lord in all respects -

"Due to their taking shelter of His lotus feet in all respects, those persons upon whom the Infinite Supreme Lord bestows His unreserved grace surpass the insurmountable illusory energy of the Lord. He does not favor those who ascribe the conceptions of 'I and mine' to this material body, which is food for jackals and hounds."

2.20

tad upeksitanam duhkha-pratikarah ksanika eva -
balasya neha saranam pitarau nrsimha
nartasya cagadam udanvati majjato nauh
taptasya tat-prativdhir ya ihanjasestas
tavad vibho tanu-bhrtam tvad-upeksitanam
Bhagavatam, 7.9.19

For persons devoid of a relationship with the Supreme Lord Hari, prevention of suffering cannot but be transitory -

"O Nrsimha, O Almighty Lord, precautions and remedies are only short-lived when attempted by the suffering embodied souls who are not favored by You. Parents are not the guardians of their child, medicine is not the cure for the diseased, and a boat is not the savior of a man drowning in the ocean."

2.21

anasritanam asad avagrahad eva vividharttih -
tavad bhayam dravina-deha-suhrn-nimittam
sokah sprha paribhavo vipulas ca lobhah
tavan mamety asad-avagraha arti-mulam
yavan na te 'nghrim abhayam pravrnita lokah
Bhagavatam, 3.9.6

The various tribulations of the unsurrendered souls are simply due to their obsession with the unreal -

"O Lord, as long as the people of the world do not take the safe and sound shelter of Your lotus feet, they remain full of anxiety about their wealth, their bodies, and their friends; overwhelmed with lamentation, hankering, obsession, and intense greed, they cannot obtain relief from the suffering which is deeply rooted in their imaginary conceptions of I and mine."

2.22

paripurna-kamo harir evasrayaniyo 'nyad-heyam -
avismitam tam paripurna-kamam, svenaiva labhena samam prasantam
vinopasarpaty aparam hi balisah, sva-langulenatititartti sindhum
Bhagavatam, 6.9.22

One should take refuge in the fully self-satisfied Supreme Lord Hari; the shelter of 'other gods' yields a lamentably inferior result -

"Lord Krsna is perfectly replete in everything desirable, fully self-sufficient, poised and tranquil. Nothing can be astonishing for Him. Only a fool disregards Him to take shelter in any demigod whose propitiation may be prescribed for the accomplishment of worldly benefits. Such a person may be compared to one who seizes a dog's tail in order to cross the ocean."

2.23

harer eva sarvoddharitvam -
kirata-hunandhra-pulinda-pulkasa
abhira-sumbha yavanah khasadayah
ye 'nye ca papa yad-upasrayasrayah
sudhyanti tasmai prabhavisnave namah
Bhagavatam, 2.4.18

Only Sri Hari is capable of delivering the living being in all circumstances -

"Persons such as those belonging to the races known as Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha (Kanka), Yavana, and Khasa - nay, persons of each and every sinful birth are perfectly purified without a doubt, by taking shelter of the devotees surrendered to Lord Visnu, the Almighty. I do offer my respectful obeisances unto Him."

2.24

hari-caranasrita eva sara-grahino 'nyatha karma-yogadibhir atma-ghatitvam -
athata ananda-dugham padambujam
hamsah srayerann aravinda-locana
sukham nu visvesvara yoga-karmabhis
tan mayayami vihata na maninah
Bhagavatam, 11.29.3

Only surrendered souls can properly distinguish substance from form; those who disregard Lord Hari to seek happiness on the empirical paths based on yoga and karma are simply on a suicidal course -

"O lotus-eyed one, the swans (topmost pure devotees, paramahamsas) take refuge in Your ecstasy-yielding lotus feet. O Universal Lord, those who do not accept the joy of the shelter of Your lotus feet and pursue the paths of abstract liberation and mundane acquisition - such persons are devastated by Your deluding potency."

2.25

krsna-carana-saranagateh parama-sadhyatvam -
na naka-prstham na ca sarva-bhaumam
na paramesthyam na rasadhipatyam
na yoga-siddhir apunar-bhavam va
vanchanti yat pada-rajah prapannah
Bhagavatam, 10.16.37

Full refuge in the lotus feet of Sri Krsna is the supreme objective -

"Those souls who have taken refuge in the dust of Your lotus feet have no desire to attain heaven, universal dominion, the post of Lord Brahma, sovereignty over the earth, yogic perfections, or liberation."

2.26

hari-prapannanam anya-nistara-samarthyam-atmaramanam api hari-pada-prapattis ca -
yat pada-samsrayah suta, munayah prasamayanah
sadyah punanty upasprstah, svardhuny-apo 'nusevaya
Bhagavatam, 1.1.15

Souls surrendered unto the lotus feet of the Lord Hari are competent to deliver others, and the fully self-satisfied souls also surrender to the Lord's lotus feet -

"The slightest association with the supremely tranquil sages who have surrendered unto the lotus feet of the Lord purifies the people of the world; but the river Ganga purifies only those who bathe in it."

2.27

sri-krsnaika-sarana naiva vidhi-kinkarah -
devarsi-bhutapta-nrnam pitrnam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihrtya karttam
Bhagavatam, 11.5.41

Those souls who have exclusively surrendered unto Krsna are not subservient to scriptural injunctions and prohibitions -

"O King, one who abandons all worldly obligations and wholeheartedly surrenders unto Mukunda, the exclusive shelter of all beings in every respect - such a person is no longer indebted to the demigods, sages, other life-forms, friends and relatives, mankind, and ancestors."

2.28

tad anugrhita veda-dharmatita eva -
yada yasyanugrhnati, bhagavan atma-bhavitah
sa jahati matim loke, vede ca parinisthitam
Bhagavatam, 4.29.45

The recipients of the Lord's mercy are transcendental to Vedic religiosity -

"Because of the intense love of His surrendered soul, the Supreme Lord bestows His grace upon that devotee by ushering divine inspiration into his heart. Such a devotee then abandons the preoccupation with adhering to worldly obligations and Vedic religiosity."

2.29

sri-krsna-svarupam eva paramasraya-padam -
dasame dasamam laksyam, asritasraya-vigraham
sri-krsnakhyam param dhama, jagad-dhama namami tat
Bhavartha-dipika, Bhagavatam, 10.1.1

As the epitome of divine ecstasy (rasa), the Supreme Lord's original form - Krsna - is the highest refuge -

"In the tenth canto of Srimad-Bhagavatam, Sri Krsna has been distinguished as the embodiment of shelter for the surrendered souls. I bow down unto that supreme refuge of the universe, who is known as ‚Krsna'."

2.30

sriman-mahaprabhoh padasraya-mahatmyam -
dhyeyam sada paribhava-ghnam abhista-doham
tirthaspadam siva-virinci-nutam saranyam
bhrtyarti-ham pranata-pala-bhavabdhi-potam
vande maha-purusa te caranaravindam
Bhagavatam, 11.5.33

The matchless, unsurpassable gift of surrender unto the lotus feet of Lord Sri Caitanya Mahaprabhu, the Golden Avatara who enacts His pastimes as a great devotee -

"O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee [maha-bhagavata]), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshippable by Siva and Virinci (Sadasiva in the form of Sri Advaita Acarya, and Brahma in the form of Haridasa Thakura), You are the shelter of all and everything, and You are the dispeller of Your devotee's suffering which originates in offenses to the holy name (nama-aparadha). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet."

2.31

sri-caitanya-carana-sarane cid-eka-rasa-vilasa-labhah -
samsara-sindhu-tarane hrdayam yadi syat
sankirtanamrta-rase ramate manas cet

premambudhau viharane yodi citta-vrttis
caitanya-candra-carane saranam prayatu
Caitanya-candramrta 8.93

The souls surrendered unto the lotus feet of Sri Caitanyadeva bathe in the ocean of divine love -

"If you have a desire to cross the ocean of material existence, an aspiration to taste the ecstasy of the nectarean congregational chanting of the holy names (sankirtana), and a longing to sport in the ocean of divine love - then please surrender unto the lotus feet of Sri Caitanyacandra."

2.32

sad-vidha-saranagatih -
anukulyasya-sankalpah, pratikulya-vivarjjanam
raksisyatiti visvaso, goptrtve varanam tatha
atma-niksepa-karpanye, sad-vidha saranagatih
Vaisnava-tantra

Six divisions of surrender -

"Acceptance of the favorable, rejection of the unfavorable, the faith that 'He will surely protect me,' embracing the Lord's guardianship, complete dependence on Him, and the perception of one's utter helplessness without Him - these six are the essential limbs of exclusive surrender to the Lord (saranagati)."

2.33

sa ca kaya-mano-vakyaih sadhya -
tavasmiti vadan vaca, tathaiva manasa vidan
tat sthanam asritas tanva, modate saranagatah
Vaisnava-tantra

Saranagati should be practiced in thought, word, and deed -

"By his power of speech, the surrendered soul declares, 'I am Yours'; in his thoughts, he knows the same; and in person, he takes refuge in the Lord's holy abode. In this way the surrendered soul passes his life, his heart filled with joy."

iti sri-prapanna-jivanamrte
sri-sastra-vacanamrtam nama dvitiyo 'dhyayah

thus ends the second chapter
The Nectar of Scriptural Word
in
Life-Nectar of the Surrendered Souls
Positive and Progressive Immortality

Chapter 3

Sri Bhakta-vacanamrtam - Words of Nectar from the Devotees
Anakulyasya Sankalpah - Acceptance of the Favorable

3.1

krsna-karsnaga-sad-bhakti-, prapannatvanukulake
krtyatva-niscayas-canu-, kulya-sankalpa ucyate

Everything should be done that encourages the service of Sri Krsna and His devotee, and whatever is conducive to the state of exclusive surrender must be executed: such a firm conviction is called anukulyasya-sankalpah - Acceptance of the Favorable.

3.2

sri-krsna-sankirtanam eva tat padasritanam paramanukulam -
ceto-darpana-marjanam bhava-mahadavagni-nirvapanam
sreyah-kairava-candrika-vitaranam vidya-vadhujivanam
anandambudhi-vardhanam prati-padam purnamrtasvadanam
sarvatma-snapanam param vijayate sri-krsna-sankirtanam
Sri Sri Bhagavatas Caitanyacandrasya

Of everything favorable, Hari-sankirtana performed by souls surrendered unto the lotus feet of Lord Hari is paramount -

"May the Sri Krsna Sankirtana be all-victorious in its pristine glory! This congregational chanting of the holy names of the Lord cleanses the looking-glass of consciousness, extinguishes the raging forest fire of material existence, and spreads the benediction moonrays that cause the lotus of the heart to bloom. This chanting is the life and soul of divine consorthood. Expanding the ocean of pure ecstasy, it is the flavor of full nectar at every moment, bathing and cooling the entire self."

- the Supreme Lord Sri Caitanyacandra

3.3

tatra sampatti-catustayam paramanukulam -
trnad api sunicena, taror api sahisnuna
amanina manadena, kirtaniyah sada harih
Sri Sri Bhagavatas Caitanyacandrasya

These four jewels are accepted as the greatest treasure favorable to the performance of Hari-kirtana -

"One who knows himself more insignificant than a blade of grass, who is as forbearing as a tree, and who gives due honor to others without desiring it for himself, is qualified to sing the glories of Lord Hari constantly."

- the Supreme Lord Sri Caitanyacandra

3.4

karsnanam adhikaranurupa sevaiva bhajananukula -
krsneti yasya giri tam manasadriyeta

diksasti cet pranatibhis ca bhajantam isam
susrusaya bhajana-vijnam ananyam anya
nindadi-sunya-hrdam ipsita-sanga-labdhya
Sri Rupapadanam
- Sri Rupa Goswami

To render service to the devotees according to their respective qualifications is conducive to pure devotion -

krsna saha krsna-nama abhinna janiya,
aprakrta eka-matra sadhana maniya
yei nama laya, name diksita haiya,
adara karibe mane sva-gosthi janiya
namera bhajane yei krsna-seva kare,
aprakrta vraje vasi' sarvada antare
madhyama vaisnava jani' dhara tara paya,
anugatya kara tara mane ara kaya
namera bhajane yei svarupa labhiya,
anya vastu nahi dekhe krsna teyagiya
krsnetara sambandha na paiya jagate,
sarva-jane sama-buddhi kare krsna-vrate
tadrsa bhajana-vijne janiya abhista,
kaya-mano-vakye seva' haiya nivista
susrusa karibe tanre sarvato-bhavete,
krsnera carana labha haya tanha haite
(Bengali verse by Sri Bhakti Siddhanta Saraswati Thakura)

"Knowing Krsna and His name to be identical truth,
one embraces exclusively the holy name's path;
and thus who is initiated into chanting the name properly
should be mentally respected as a member of the family.
And he who serves Krsna by constant worship of the name,
within his heart e'er residing at Sri Vrndavana Dhama -
know him an intermediate devotee, make obeisance at his feet
and keep him as a faithful friend in your thought and deed.
And who, by internal service to the name, knows his divine identity,
sees Krsna, only Krsna in every form and entity;
seeing nothing separate from Krsna in the entire creation,
he sees all souls equally serving Krsna's predilection -
know such a veteran votary most honored and most cherished,
serve him in thought, word, and deed, with heart's fulfillment relished:
with obeisance, inquiry, service, him in all respects entreat -
by the grace of such a great soul we can reach Lord Krsna's feet."
(Bengali verse translation of instructions to an intermediate devotee)

3.5

utsahadi-guna anakulatvad adaraniyah -
utsahan niscayad dhairyat, tat tat karma-pravartanat
sanga-tyagat sato vrtteh, sadbhir bhaktih prasiddhyati

Sri Rupapadanam
- Sri Rupa Goswami

Because of their favorability, the six qualities beginning with enthusiasm should be honored -

bhajane utsaha yara bhitare bahire,
sudurllabha krsna-bhakti pabe dhire dhire
krsna-bhakti prati yara visvasa niscaya,
sraddhavan bhaktiman jana sei haya
krsna-seva na paiya dhira-bhave yei,
bhaktira sadhana kare bhaktiman sei
yahate krsnera seva krsnera santosa,
sei karme vrati sada na karaye rosa
krsnera abhakta-jana-sanga parihari',
bhaktiman bhakta-sange sada bhaje hari
krsna-bhakta yaha kare tad anusarane,
bhaktiman acaraya jivane marane
ei chaya jana haya bhakti adhikari,
visvera-mangala kare bhakti paracari
(Bengali verse by Sri Bhakti Siddhanta Saraswati Thakura)

"Within, without, he who serves with (1) enthusiasm
will gradually attain to the rarest pure devotion.
In devotion to Lord Krsna, one who has (2) firm faith
is a person loyal and devoted on the path.
And if Sri Krsna's service he fails to attain,
yet practices with (3) patience - devout is such a man.
(4) That which serves Lord Krsna, for only Krsna's pleasure,
in such action, the devotee can never feel anger.
(5) Abandoning the company of the non-devotee,
ever with devotees, the devout serve Sri Hari.
(6) Following the pure devotees' direction on the path,
the true devout practice, as a matter of life and death.
Who follow these six qualities qualify for pure devotion -
they purify the universe by their preaching mission."
(Bengali verse translation)

3.6

yukta-vairagyam evanukulam -
yavata syat sva-nirvahah, svikuryat tavad arthavit
adhikye nyunatayan ca, cyavate paramarthatah
Sri Vyasapadanam

Only renunciation in devotion (yukta-vairagya) is favorable -

"A person with genuine insight will accept only as much facility as needed to fulfill his personal necessity. Over or under acceptance of one's due measure may cause a fall from spiritual practices."

- Sri Vyasadeva

3.7

tatra krsna-sambandhasyaiva pradhanyam -
tvayopabhukta-srag-gandha-, vaso 'lankara-carccitah
ucchista-bhojino dasas, tava mayam jayema hi
Srimad Uddhavasya

Within renunciation in devotion (yukta-vairagya), the foremost principle is to see everything in relationship to Lord Krsna (Krsna-sambandha-jnana) -

"Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (maya)."

Srimad Uddhava

3.8

sarvatha hari-smrti-raksanam eva tatparyam -
alabdhe va vinaste va, bhaksyacchadana-sadhane
aviklava-matir bhutva, harim eva dhiya smaret
Sri Vyasapadanam

The fundamental objective is to maintain constant remembrance of Sri Hari in every time, place and circumstance -

"If persons engaged in the devotional service of Lord Hari are unable to obtain food and shelter despite their attempts, or if their acquisitions are lost or destroyed, they should, without anxiety, absorb their hearts deeply in the thought of Lord Hari."

- Sri Vyasadeva

3.9

sarvatra tad anukampa darsanad eva tat-siddhih -
tat te 'nukampam susamiksamano
bhunjana evatma-krtam vipakam
hrd-vag-vapurbhir vidadhan namas te
jiveta yo mukti-pade sa daya-bhak
Sri Brahmanah

This is accomplished only when one can see the grace of the Supreme Lord in every situation -

"One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practicing devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."

- Lord Brahma

3.10

sadhu-sangat sarvam eva sulabham -
tulayama lavenapi, na svargam napunar-bhavam
bhagavat-sangi-sangasya, martyanam kim utasisah
Sri Saunakadinam

Only by the association of pure devotees (sadhu-sanga) is everything happily achieved -

"The attainment of heaven or liberation cannot even slightly compare with the immeasurable fortune gained by the association of an associate of the Supreme Lord. What, then, can be said of the petty dominion and assets of mortal men?"

- the sages of Naimisaranya, headed by Saunaka Rsi

3.11

guru-padasraya eva mukhyah -
tasmad gurum prapadyeta, jijnasuh sreyah uttamam
sabde pare ca nisnatam, brahmany upasamasrayam
Sri Prabuddhasya

Of all sadhu-sanga, the foremost is the service of the lotus feet of the bona fide Spiritual Master or Sad-guru -

"Thus, a person in search of the ultimate good should surrender to the Guru who knows well the Vedic scriptures (Sabda-brahman) and the Supreme Absolute Lord (Para-brahman), and for whom the mundane world holds no charm whatsoever."

Sri Prabuddha

3.12

tatra siksa-seva-phalaptis ca -
tatra bhagavatan dharman, siksed gurvatma-daivatah
amayayanuvrttya yais-, tusyed atmatmado harih
Sri Prabuddhasya

At the lotus feet of that Sad-guru, divine relationship, practice, and objective (sambandha, abhidheya, and prayojana) are all achieved -

"Those divine practices of pure devotional service that please the Self-giving Sri Hari (who gives Himself to His devotees) will be learned by continuously serving such a Guru with full sincerity, knowing him to be one's dearmost well-wishing friend and the supremely worshipful embodiment of Sri Hari."

Sri Prabuddha

3.13

tadiyaradhanam parama-phaladam -
maj-janmanah phalam idam madhu-kaitabhare
mat prarthaniya mad anugraha esa eva
tvad bhrtya-bhrtya-paricaraka-bhrtya-bhrtya
bhrtyasya bhrtyam iti mam smara lokanatha
Sri Kulasekharasya

Devotional service rendered to the devotee bestows the highest fruit -

"O Supreme Lord of all beings, O slayer of the demons Madhu and Kaitabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaisnava, a servant of a servant of such a servant of a servant of a Vaisnava, and a servant of a servant of the servant of a servant of a Vaisnava's servant's servant."

- Sri Kulasekhara

3.14

tadiya-sevanam na hi tuccham -
jnanavalambakah kecit, kecit karmavalambakah
vayam tu hari-dasanam, padatranavalambakah
Sri Desikacaryasya

Service to the Lord's devotee is not a trifling matter -

"Some people take shelter in the path of action (karma) while others take shelter in the path of knowledge (jnana). But as far as we are concerned, we have chosen the sandals of the servants of Lord Hari as the only refuge."

- Sri Desikacarya

3.15

asmad ananya-nistha -
tyajantu bandhavah sarve, nindantu guravo janah
tathapi paramanando, govindo mama jivanam
Sri Kulasekharasya

Exclusive dedication is born from service to the devotees -

"My friends may forsake me and my (traditional) teachers may denounce me, but the light of my life will always be Sri Govinda, the personification of divine ecstasy."

- Sri Kulasekhara

3.16

aprakrta-raty-udayas ca -
yat tad vadantu sastrani, yat tad vyakhyantu tarkikah
jivanam mama caitanya-, padambhoja-sudhaiva tu
Sri Prabodhanandapadanam

Supramundane attachment also develops -

"The Scriptures may say whatever they have to say (in their various areas of jurisdiction), and the expert logicians may interpret them as they wish. But as far as I am concerned, the sweet nectar of the lotus feet of Sri Caitanyacandra is my life and soul."

- Sri Prabodhananda Saraswati

3.17

sadhya-seva-sankalpah -
bhavantam evanucaran nirantarah

prasanta-nihsesa-mano-rathantarah
kadaham aikantika-nitya-kinkarah
praharsayisyami sanatha-jivitam
Sri Yamunacaryasya

An earnest aspiration to achieve perfection in devotional service -

"When will I bloom in a life of servitude as Your eternal devotee, my heart pacified due to all other desires being consumed by engagement in Your uninterrupted service?"

- Sri Yamunacarya

3.18

parikara-siddher-akanksa -
sakrt tvad akara vilokanasaya
trni-krtanuttama-bhukti-muktibhih
mahatmabhir mam avalokyatam naya
ksane 'pi te yad viraho 'ti duhsahah
Sri Yamunacaryasya

The aspiration to attain to the perfection of becoming an associate servitor of the Lord -

"O my Lord, please lead me into the glance of those great devotees who, in their heart's aspiration to only once behold Your divine form, consider sense enjoyment and liberation to be like straw, and whose separation is unbearable for even You."

- Sri Yamunacarya

3.19

nirupadhika-bhakti-svarupopalabdhih -
bhaktis tvayi sthiratara bhagavan yadi syat
daivena nah phalati divya-kisora-murtih
muktih svayam mukulitanjali sevate 'sman
dharmartha-kama-gatayah samaya-pratiksah
Sri Bilvamangalasya

The realization of the nature of unconditional devotion -

"O Supreme Lord, if our devotion for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Then (there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire [dharma, artha, kama], and their negation in the form of liberation [mukti], because) mukti will personally attend us (as a concomitant subsidiary fruit of devotion, in the form of deliverance from ignorance), her hands cupped in prayer (like a preordained maidservant); and the fruits of bhukti (transitory pleasure culminating in attainment of heaven) will eagerly await their orders (from us, should any necessity arise for them in the service of Your lotus feet)."

- Sri Bilvamangala Thakura

3.20

vraja-rasa-sresthatvam -
srutim apare smrtim itare bharatam anye bhajantu bhava-bhitah
aham iha nandam vande yasyalinde param brahma

Sri Raghupati Upadhyayasya

The superexcellence of devotion in the mood of Vrndavana -

"Of persons afraid of material existence, some worship the Sruti Scriptures (Vedas), some worship the Smrti Scriptures (supplementary Religious Codes), and others worship the Mahabharata. But as far as I am concerned, I worship Sri Nanda Maharaja, in whose courtyard the Supreme Absolute Truth is playing."

- Sri Raghupati Upadhyaya

3.21

tatra bhajana-paddhatih -
tan-nama-rupa-caritadi-sukirtananu
smrtyoh kramena rasana-manasi niyojya
tisthan vraje tad anuragi-jananugami
kalam nayed akhilam ity upadesa-sarah
Sri-Rupapadanam

- Sri Rupa Goswami

The path to devotion in the Vrndavana conception -

krsna nama-rupa-guna-lila catustaya,
guru-mukhe sunilei kirtana udaya
kirtita haile krame smarananga paya,
kirtana smarana-kale krama-pathe dhaya
jata-ruci-jana jihva mana milaiya,
krsna-anuraga vraja-jananusmariya
nirantara vraja-vasa manasa bhajana,
ei upadesa-sara karaha grahana

(Bengali verse by Sri Bhakti Siddhanta Saraswati Thakura)

"When Krsna's name, form, nature, and pastimes divine,
are heard from Sri Gurudeva, one's heart awakes in song.
As pure chanting ensues, remembrance is attained;
thus chanting and remembering, step-by-step ascent is gained.
Those engaging tongue and mind, who begin to relish nectar:
adore Sri Krsna, following the residents of Vraja.
Reside always in Vraja, within the heart's devotion . . .
surely, you must accept this nectar of instruction."

(Bengali verse translation)

3.22

vraja-bhajana-taratamyanubhutih -
vaikunthaj janito vara madhu-puri tatrapi rasotsavad-
vrndaranyam udara-pani-ramanat tatrapi govardhanah
radha-kundam ihapi gokula-pateh premamrtaplavanat
kuryyad asya virajato giri-tate sevam viveki na kah
Sri Rupapadanam

- Sri Rupa Goswami

The comparative ontological conception of devotion in Vrndavana -

vaikuntha haite srestha mathura nagari,
janama labhila yatha krsnacandra hari
mathura haite srestha vrndavana dhama,
yatha sadhiyache hari rasotasava-kama
vrndavana haite srestha govardhana-saila
giridhari-gandharvika yatha krida kaila
govardhana haite srestha radha-kunda-tata
premamrte bhasaila gokula lampata
govardhana giri-tata radha-kunda chadi'
anyatra ye kare nija kunja puspa-badi
nirbbodha tahara sama keha nahi ara
kunda-tira sarvottama sthana - premadhara
(Bengali verse by Sri Bhakti Siddhanta Saraswati Thakura)

"Higher than Vaikuntha is Mathura city,
since there occurred the Advent of Sri Krsnacandra Hari.
Better than Mathura is Vrndavana, the holy place
where Lord Hari enjoyed the joyous dance of amorous grace.
Above Vrndavana Dhama is Govardhana Hill,
the lifter of the Hill, and His Consort, there did intimately revel.
Even higher than Govardhana Hill is the banks of Radha-kunda
that the Sweetheart of Gokula overfloods sweet love abound.
Who would select for his worship, any other place,
disregarding this sacred pond at Govardhana's base?
Such a foolish fellow surely can't be found!
The highest abode of love divine is the banks of Radha-kunda."
(Bengali verse translation)

3.23
vraja-rasa-svarupa-siddhau sambandha-jnanodaya-prakarah -
gurau gosthe gosthalayisu sujane bhu-suragane
sva-mantre sri-namni vraja-nava-yuva-dvandva-sarane
sada dambham hitva kuru ratim apurvam atitaram
aye svantar bhratas catubhir abhiyace dhrta-padah
Sri-Raghunathapadanam
- Sri Raghunatha Dasa Goswami

The proper approach to realize one's eternally perfect divine identity in the Vrndavana mellow of devotion -

gurudeve, vraja-vane, vraja-bhumi-vasi jane,
suddha-bhakte, ara vipra-gane
ista-mantre, hari-name, yugala bhajana kame,

kara rati apurva yatane dhari mana carane tomara -
janiyachi ebe sara, krsna-bhakti vina ara,
nahi ghuce jivera samsara
karma, jnana, tapah, yoga, sakalai ta karma-bhoga,
karma chadaite keha nare
sakala chadiya bhai, sraddha-devira guna gai,
yanra krpa bhakti dite pare
chadi' dambha anuksana, smara asta-tattva mana,
kara tahe niskapata rati
sei rati prarthanaya, sri-dasa-gosvami paya,
e bhakativinoda kare nati
(Bengali verse by Sri Bhaktivinoda Thakura)

(1) The Divine Master (2) Sri Vrndavana
(3) The residents of Sri Vrndavana
(4) The pure Vaisnavas (5) The brahmana section
(6) The worshipful mantra (7) The holy name
(8) A yearning to serve the Couple Divine:
adore these eight with utmost dedication.
O dear mind, I implore thee at thy feet -
Already we have learned the essence:
nothing but Lord Krsna's service
dispels the soul's illusory experience.
Duty, knowledge, penance, meditation -
all are really exploitation:
none can free us from action and reaction;
Cast them all aside, O my brother,
sing the glory of good faith, our mother
whose grace alone bestows pure devotion.
Banish your pride forever,
O my mind, your eight goals remember:
adore them with a heart that is sincere.
Aspiring for that devoted heart,
at Sri Dasa Goswami's feet
this Bhaktivinoda makes his prayer."
(Bengali verse translation)

3.24

namabhinna-vraja-bhajana-prarthana -
aghadamana-yasodanandanau nanda-suno
kamalanayana-gopicandra -vrndavanendrah
pranatakaruna-krsnav ity aneka-svarupe
tvayi mama ratir uccair varddhatam nama-dheya
Sri Rupapadanam

A prayer to taste the nectar of devotion in Vrndavana (Vraja-rasa), nondifferent from serving the holy name in pure devotion (nama bhajana) -

"O Aghadamana, O Yasodanandana, O Nandasuno, O Kamala-nayana, O Gopicandra, O Vrndavanendra, O Pranatakaruna, O Krsna - You have appeared in many divine forms, such as these. Therefore, O Lord, who are known by these holy names, kindly let my fondness for You flourish."
- Sri Rupa Goswami

3.25

parama-siddhi-sankalpah -
kadaham yamuna-tire, namani tava kirtayan
udbaspah pundarikaksa, racayisyami tandavam
kasyacit

Divine aspiration in separation is favorable to perfection -

"O lotus-eyed Lord, when will I dance on the banks of the Yamuna, chanting Your holy name with tears in my eyes?"
votary

3.26

vipralambhe milana-siddhau nama-bhajananukulyam -
nayanam galad-asru-dharaya, vadanam gad-gada-ruddhaya gira
pulakair nicitam vapuh kada, tava nama-grahane bhavisyati
Sri Sri Bhagavatas Caitanyacandrasya

Serving the holy name in pure devotion (nama-bhajana) in the pain of separation is favorable to achieve union with the Lord -

"O Lord, when will my eyes be adorned with tears of love, flowing like waves? When will my words choke with ecstasy, and when will the hairs of my body stand erect while chanting Your holy name?"
- the Supreme Lord Sri Caitanyacandra

iti sri-prapanna-jivanamrte
sri-bhakta-vacanamrtantargata-
anukulyasya-sankalpo nama trtiyo 'dhyayah

thus ends the third chapter
Acceptance of the Favorable - Words of Nectar from the Devotees
in
Life-Nectar of the Surrendered Souls
Positive and Progressive Immortality

Chapter 4

Sri Bhakta-vacanamrtam - Words of Nectar from the Devotees
Pratikulya-vivarjjanam - Rejection of the Unfavorable

4.1

bhagavad-bhaktayor bhakteh, prapatteh pratikulake
varjjyatve niscayah prati-, kulya-varjjanam ucyate

The principle to reject everything opposed to the service of the Lord and His devotee, and to similarly abstain from everything opposed to an attitude of surrender, is known as prati-kulya -vivarjjanam - Rejection of the Unfavorable.

4.2

pratikulya-varjjana-sankalpadarsah -
na dhanam na janam na sundarim, kavitam va jagadisa kamaye
mama janmani janmanisvare, bhavatad bhaktir ahaituki tvayi
Sri Sri Bhagavatas Caitanyacandrasya

The ideal in the resolve to reject the unfavorable -

"O Lord of the universe, I have no desire for wealth or worldly promotion, nor do I desire wife, family, and society, nor do I aspire for Vedic religiosity or mundane scholarship. The only aspiration in my heart is that in my every birth I may have unmotivated devotion for You."

- the Supreme Lord Sri Caitanyacandra

4.3

atrapi tathaiva -
nastha dharme na vasu-nicaye naiva kamopabhoge
yad yad bhavyam bhavatu bhagavan purva-karmanurupam
etat prarthyam mama bahu-matam janma-janmantare 'pi
tvat padambhoruha-yuga-gata niscala bhaktir astu
Sri Kulasekharasya

A similar expression of the same ideal -

"O Lord, I have no faith in religiosity, economic development, or sense enjoyment. May all these things come to pass as they are ordained, according to my previous karma. But my earnest prayer is that birth after birth I may have unflinching devotion for Your lotus feet."

Sri Kulasekhara

4.4

hari-sambandha-hinam sarvam eva varjjaniyam -
na yatra vaikuntha-katha sudhapaga
na sadhavo bhagavatas tad asrayah
na yatra yajnesa-makha mahotsavah
suresa-loko 'pi na vai sa sevyatam
Deva-stutau

Everything devoid of a relationship with Lord Hari should be rejected -

"One should not reside wherever the river of nectarean tidings of Krsna does not flow, wherever Krsna's surrendered devotees cannot be found, and wherever the grand festival of chanting Krsna's holy name is not conducted - even if it is heaven."

- prayers by the demigods

4.5

vyavaharika-gurvadayo 'pi pratikulam ced varjjaniya eva -
gurur na sa syat svajano na sa syat
pita na sa syaj janani na sa syat
daivam na tat syan na patis ca sa syan
na mocayed yah samupeta-mrtyam
- *Sri Rsabhasya*

When the traditional guru and guardians are found to be unfavorable, they too must surely be abandoned -

"One who cannot save other souls from the world of impending death - that is, one who cannot teach the path of devotion - he cannot be a teacher, although he may be called 'guru'; he cannot be a relative - he is not worthy of the designation; he cannot be a father - he is not qualified to beget a son; she cannot be a mother - she should not bear a child; he cannot be a god - the demigods who cannot deliver others from material bondage are not entitled to accept worship from human society; and he cannot be a husband - his hand is not fit to accept in marriage."
- Sri Rsabhadeva

4.6

sarvendriyair eva pratikula-varjjane sankalpah -
ma draksam ksina-punyan ksanam api bhavato bhakti-hinan padabje
ma srausam sravya-bandham tava caritam-apasyanyad-akhyana-jatam
ma spraksam madhava! tvam api bhuvana-pate! cetasapahnavanan
ma bhuvam tvat saparya-parikara-rahito janma-janmantare 'pi
Sri Kulasekharasya

The resolve to reject everything unfavorable, by means of all the senses -

"O Madhava, let me not see the unvirtuous persons who are devoid of devotion for Your lotus feet, and let me not hear the narratives which do not describe Your divine personality. O Lord of the universe, may I never have any contact with those bereft of faith in You, and moreover, lifetime after lifetime, may I never be without the company of Your associates who are devoted to Your loving service."
- Sri Kulasekhara

4.7

vyavaharikadaraniyany api tucchavat tyajyani -
tvad-bhaktah saritam patim culukavat khadyotavad bhaskaram
merum pasyati lostravat kim aparam bhumeh patim bhrtyavat
cinta-ratnacayam silasakalavat kalpadrumam kasthavat
samsaram trna-rasivat kim-aparam deham nijam bharavat
Sarvajnasya

One should also be indifferent towards commonly respected objects -

"O Lord, Your devotee sees the ocean to be as insignificant as a palmful of water, the sun as a glow-worm, Mount Sumeru as a pebble, a king as a servant, wish-fulfilling gems as rocks, a desire-yielding tree as wood, worldly aspirations as straw, and he even sees his own body as a trifling weight to carry: he knows all objects unfavorable to devotion as trivia."
- Sarvajna

4.8

hari-vimukha-sanga-phalasya anubhuti-svarupam -
varam hutavaha-jvala-, panjarantar-vyavasthitih
na sauri-cinta-vimukha-, jana-samvasa-vaisasam
Katyayanasya

A realization of the result of associating with those who are averse to the Supreme Lord Hari -

"One should endure the pain of being locked in a cage surrounded by blazing fire, rather than keep the distressing association of persons averse to Krsna consciousness."
- Katyayana

4.9

anya-devopasakanam svarupa-paricayah -
alinganam varam manye, vyala~vyaghra-jalaukasam
na sangah salya-yuktanam, nana-devaika-sevinam
kesancit

The actual position of the worshippers of 'other gods' -

"Better to be embraced by a snake, a tiger, or a crocodile, than to suffer the agony of associating with persons who worship the various demigods."
- revered votary

4.10

bhakti-badhaka dosas tyajyah -
aty-aharah prayasas ca, prajalpo niyamagrahah
jana-sangas ca laulyan ca, sadbhir bhaktir vinasyati
Sri-Rupapadanam
- Sri Rupa Goswami

Personal defects that obstruct devotion must be forsaken -

atyanta sangrahe yara sada citta dhaya, atyahari bhakti-hina sei samjna paya
prakrta vastura ase bhoge yara mana, prayasi tahara nama bhakti-hina jana
krsna-katha chadi' jihva ana katha kahe, prajalpi tahara nama vrtha vakya kahe
bhajanete udasina karmete pravina, bahv-arambhi se niyamagrahi ati dina
krsna-bhakta-sanga vine anya-sange rata, jana-sangi ku-visaya-vilase vivrata
nana-sthane bhrame yei nija svartha-tare, laulya-para bhakti-hina samjna deya nare
ei chaya nahe kabhu bhakti adhikari, bhakti-hina laksya-bhrasta visayi samsari
(Bengali verse by Sri Bhakti Siddhanta Saraswati Thakura)

(1) For over-acquisition, one whose mind does always run:
avaricious non-devotee - he should thus be known
(2) One who hankers to exploit some object mundane:
non-devotee, overendeavorer - as such he is known.
(3) One whose tongue speaks all but holy talks of Krsna:
he is just a gossiper of insignificant banter.
(4) Apathetic to devotion, skilled in exploitation:
so wretched - proud usurper of the higher devotee's position.
(5) Associates with all except Lord Krsna's pure devotees:
a mundane socializer in the mud of fleeting fancies.
(6) Who wanders hither and thither for his own selfish plan:
fickle-minded non-devotee - is known such a man.
In these six ways, never fit to render pure devotion:
bereft of love divine - fallen, materialistic person."
(Bengali verse translation)

4.11

yosit-sangasya pratikulyam -
niskincanasya bhagavad-bhajanonmukhasya
param param jigamisor bhava-sagarasya
sandarsanam visayinam atha yositan ca
ha hanta hanta visa-bhaksanato 'py asadhu
Sri Sri Bhagavatas Caitanyacandrasya

The severe adversity of female companionship -

"Alas, for a renunciate who desires to completely cross over the ocean of mundanity and engage in the divine loving service of the Supreme Lord, to ogle a materialist and a woman is more wicked than drinking poison."
- the Supreme Lord Sri Caitanyacandra

4.12

hari-vimukhasya vamsadisv adaro bhakti-pratikulah -
dhig janma nas tri-vrd yat tad, dhig vratam dhig bahu jnatam
dhik kulam dhik kriya-daksyam, vimukha ye tv adhoksaje
yajnika-vipranam

Esteem for elevated birth and culture of a person averse to Lord Hari is unfavorable for devotion -

"Our three births (seminal, investiture with the sacred thread, and sacrificial [saukra, savitrya, and daiksya]) are condemned, our vow of chastity is condemned, our profuse knowledge of the Scriptures is condemned, our lineage is condemned, and our proficiency in prescribed religious rites is condemned - all is lost, because we have become averse to the transcendental Supreme Lord."
- sacrificial brahmanas

4.13

jade cid-buddhir varjjaniya -
yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma ijyadhih
yat-tirtha-buddhih salile na karhicij
janesv abhijnesu sa eva gokharah
Sri Sri Bhagavatah

The mentality of considering mundane objects to be conscious elements is unfavorable -

"One who considers his gross body to be himself, but does not identify himself with a devotee of the Lord; who considers wife, family, and associated paraphernalia to be his possessions, yet does not feel affection or attachment for a devotee of the Lord; who considers a graven image of earth or other substance to be God, yet does not conceive of the worshippable position of a devotee of the Lord; who considers some river or lake to be a holy place of pilgrimage, yet does not perceive a devotee of the Lord to be the abode of divinity incarnate - such a person is an ass among cows: a colossal fool."
- the Supreme Personality of Godhead

4.14

cit-tattve jada-buddhir jadadhina-buddhir va aparadhatvena parivarjjaniya -
arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir
visnor va vaisnavanam kali-mala-mathane pada-tirthe 'mbu-buddhih
sri-visnor-namni-mantre sakala-kalusa-he sabda-samanya-buddhir
visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah
Sri Vyasapadanam

The offensive mentality of considering worshippable, conscious divine forms to be mundane or subordinate to mundanity must be totally abandoned -

"Anyone who considers the worshippable Deity to be stone; who considers the Vaisnava Guru to be a mortal man; who considers a Vaisnava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Visnu or a Vaisnava to be ordinary water; who considers the holy name and mantra of Lord Visnu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Visnu, to be merely on the level of the demigods - such a person is a diabolical devil."
- Sri Vyasadeva

4.15

tapah prabhrtinam pratikulyam -
rahuganaitat tapasa na yati
na cejyaya nirvapanad grhad va
na cchandasa naiva jalagni-suryair
vine mahat-pada-rajo 'bhisekam
Sri Jadabharatasya

The adversity of all attempts based on austerity, etc. -

"O Rahugana, without one's head being adorned with the dust of the holy feet of a pure devotee, one can never attain devotion for the Supreme Lord by austerity, by Vedic worship

and religiosity, by following the vow of monkhood, by following the religious duties of married life, by study and recitation of the Vedas, or by worshipping water, fire, or sun."
- Sri Jadabharata

4.16

acyuta-sambandha-hina-jnana-karmader api pratikulyam -
naiskarmyam apy acyuta-bhava-varjjitam
na sobhate jnanam alam niranjanam
kutah punah sasvad abhadram isvare
na carpitam karma yad apy akaranam
Sri Naradasya

The adversity of pursuits based on knowledge (jnana) and action (karma) devoid of any relationship with the Supreme Lord Hari -

"When unadulterated knowledge that is devoid of action and its reactions is never becoming without a devotional relationship with the Infallible Lord, how then will action, which is ill-fated by nature, ever be exhalted without being offered to the Almighty, even if it is utterly selfless?"
- Sri Narada

4.17

yamadi-yoga-sadhanasya varjjaniyata -
yamadibhir yoga-pathaih, kama-lobha-hato muhuh
mukunda-sevaya yadvat, tathaddhatma na samyati
Sri Naradasya

The futility of sense control by yogic practice -

"The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Personality of Godhead, Mukunda. It can never be likewise checked or pacified by practicing the eightfold yogic discipline, which is generally based on sensual and mental repression [yama, niyama, etc.]."
- Sri Narada

4.18

brahma-sukhagrah pratikula eva -
tvat-saksat karanahlada-, visuddhabdhi-sthitasya me
sukhani gospadayante, brahmany api jagad-guro
Sri Prahladasya

Eagerness to attain to the bliss of Brahman must be known as unfavorable to devotion -

"O Guru of the universe, now that I can directly behold Your divine form, I reside within the ocean of pure ecstasy. And all other pleasures, including the bliss of merging with Brahman, appear as insignificant as the water in a cow's hoofprint."
- Sri Prahlada

4.19

mukti-sprhayah pratikulyam -
bhava-bandha-cchide tasmai, sprhayami na muktaye

bhavan prabhur aham dasa, iti yatra vilupyate
Sri Sri Hanumatah

The aspiration for liberation is particularly unfavorable -

"I have no aspiration for that liberation which is meant to sever material bondage, and in which the relationship, 'You are master, and I, servant,' is completely lost."
- Sri Sri Hanuman

4.20

sayujya-mukti-sprha auddhatyam eva -
bhaktih seva bhagavato, muktis tat pada-langhanam
ko mudho dasatam prapya, prabhavam padam icchati
Siramaulinam

The aspiration to become one with the Absolute is nothing more than arrogance -

"Bhakti is the service of the Supreme Personality of Godhead, and mukti is the overstepping of that service. Who is the fool that hankers for liberation's throne, rejecting the servitorship of the Lord?"
- Siramauli

4.21

atyantika-laya-sprha viveka-hinataiva -
hanta citriyate mitra, smrtva tan mama manasam
vivekino 'pi ye kuryus, trsnam atyantike laye
kesancit

The astonishing indiscrimination in the aspiration for ultimate dissolution -

"Alas, my friend, my heart is simply astonished when I think of all those discriminating persons who aspire for self-extinction in perpetual, indiscriminate absolution."
- revered votary

4.22

mukter-bhakti-dasya-vancha bhaktes ca tat-sangan-malinyasanka -
ka tvam muktir upagatasmi bhavati kasmad akasmad iha
sri-krsna-smaranena deva bhavato dasi-padam prapita
dure tistha manag anagasi katham kuryad anaryam mayi
tvan-namna nija-nama-candana-rasalepasya lopo bhavet
kayacit

Liberation prays to become devotion's maidservant, and devotion apprehends the impurity of liberation's association -

'Who are you'?

'It is I, liberation (mukti).'

'Why have you suddenly come here?'

'O lord, because you are always absorbed in thought of Sri Krsna, I have been promoted to the position of your maidservant.'

'Just keep a little distance from me.'

'Oh! Why are you so harsh upon an innocent person like me?'

'By the mere mention of your name, the sandalwood paste or Gopi-candana tilaka that adorns my body, and which represents my reputation as a devotee of the Lord, will vanish altogether.'

- votary

4.23

bahirmmukha-brahma-janmano 'pi pratikulata -
tava dasya-sukhaika-sanginam, bhavanesv astv-api kita-janma me
itarav asathesu ma sma bhud, api janma caturmukhatmana
Sri Yamunacaryasya

The adversity of being born as even Lord Brahma,
but without Krsna consciousness -

veda-vidhi anusare, karma kari' e samsare,
jiva punah punah janma paya
purva-krta karma-phale, tomara va iccha-bale,
janma yadi labhi punaraya
tabe eka katha mama, suna he purusottama,
tava dasa-sangi-jana ghare
kita-janma yadi haya, tahate o dayamaya,
rahibo he santusta antare
tava dasa-sanga-hina, ye grhastha arvacina,
tara grhe caturmukha-bhuti
na cai kakhana hari, kara-dvaya joda kari'
kare tava kinkara minati

(Bengali verse by Sri Bhaktivinoda Thakura)

"According to Vedic injunction, who acts out his worldly function,
that soul takes birth again and again;
according to my previous action, or Your divine predilection,
if another birth for me does remain:
then just one thing I have to say, O hear me Lord, if You may:
if within the home of your devotee
I may be born in an insect body, that cannot but be Your mercy,
in my heart I'll be ever happy.
Devoid of Your devotee's company, in an ignorant non-devotee's family, to be born as even Brahma, the creator:
for that, O Lord, I'll never ask You - with folded hands now before You, this is the earnest prayer of Your servitor."

(Bengali verse translation)

4.24

gaura-bhakti-rasajnasya anyatra cid-rase 'pi pratikulyanubhutih -
vaso me varam astu ghora-dahana-jvalavali-panjare
sri-caitanya-padaravinda-vimukhair ma kutracit sangamah

vaikunthadi-padam svayan ca militam no me mano lipsate
padambhoja-rajas chata yadi manag gaurasya no rasyate
Sri Prabodhanandapadanam

The pure devotee who knows the paramount, immaculate nectar of devotion for Sri Caitanyadeva distrusts all else, even to the point of considering the culture of other spiritual relationships to be opposition -

"Let me remain within a cage of blazing fire, but never in the association of persons averse to the holy lotus feet of Sri Caitanya Mahaprabhu. If I never get even the slightest taste of the nectar of a tiny particle of the pollen of the lotus feet of Sri Gauranga, my heart has no aspiration for a position in the great spiritual planets headed by Vaikuntha - even if it is mine for the taking."
- Sri Prabodhananda Saraswati

4.25
aikantika-bhaktasya ksayavasista-dosa-darsanagraho varjjaniyah -
drstaih svabhava-janitair vapusas ca dosair
na prakrtatvam iha bhakta-janasya pasyet
gangambhasam na khalu bud-buda-phena-pankair
brahma-dravatvam apagacchah nira-dharmaih
Sri Rupapadanam
- Sri Rupa Goswami

The tendency to find the dying remnants of personal defects in an exclusive devotee must be abandoned -

svabhava janita ara vapu-dose ksane, anadara nahi kara suddha bhakta-jane
pankadi jaliya dose kabhu ganga-jale, cinmayatva lopa nahe sarva-sastre bale
aprakrta bhakta-jana papa nahi kare, avasista papa yaya kichu-dina pare
(Bengali verse by Sri Bhakti Siddhanta Saraswati Thakura)

"For defects in his nature, or defects in his body,
one should never disrespect Lord Krsna's pure devotee.
If mud, foam, and bubbles appear in Ganges water,
it never loses divinity - so says the Scripture.
The devotee of divinity - he does never sin,
and if a remnant does remain, soon that too is gone."
(Bengali verse translation)

4.26
para-dosanusilanam varjjaniyam -
para-svabhava-karmani, yah prasamsati nindati
sa asu bhrasyate svarthad, asatyabhinivesatah
Sri Sri Bhagavatah

The practice of finding faults in others must be abandoned -

"To pointlessly judge others is a defect, and therefore such a practice must be abandoned. O Uddhava, you should neither praise nor abuse the nature and actions of others, because you will become preoccupied with falsehood and your best self-interest will be lost."
- the Supreme Personality of Godhead

4.27

vraja-rasasritanam bhukti-mukti-sprha tatha aisvarya-misra
vaikuntha-pati-sevapi tyajyatvena ganyah -
asad-varta-vesya visrja mati-sarva-svaharanih
katha mukti-vyaghrya na srnu kila sarvatma-gilanih
api tyaktva laksmi-pati-ratim ito vyoma-nayanim
vraje radha-krsnau sva-rati-manidau tvam bhaja manah
Sri Raghunathapadanam
- Sri Raghunatha Dasa Goswami

For the pure devotees who have taken refuge in the mellow of pure devotion in Vrndavana, even the reverential service of Lord Narayana in Vaikuntha is considered to be as adverse as the aspiration for worldly pleasure or liberation -

krsna-varta vina ana, 'asad-varta' bali' jana,
sei vesya ati bhayankari
sri-krsna-visaya mati, jivera durllabha ati,
sei vesya mati laya hari
suna mana, bali he tomaya
mukti-name sarddulini, tara katha yadi suni,
sarvatma-sampatti gili' khaya
tad ubhaya tyaga kara, mukti-katha parihara,
laksmi-pati-rati rakha dure
se rati prabala ha'le, paravyome deya phele,
nahi deya vasa vraja-pure
vraje radha-krsna-rati, amulya dhanada ati,
tai tumi bhaja cira-dina
rupa-raghunatha-paya, sei rati prarthanaya,
e bhaktivinoda dina-hina
(Bengali poem by Sri Bhaktivinoda Thakura)

"Anything but Krsna's message, know as falsehood such a passage,
such a harlot is so very dangerous:
devotion to the Lord Sri Krsna, rarely gotten by the jiva -
that harlot steals away this consciousness.
O dear mind, please hear my prayer:
And if you hear the presentation of the tigress liberation,
all the soul's good prospect she'll devour.
Both temptations please abandon, and not to speak of liberation,
curb attraction for the Lord Narayana;
by attraction to that plane, to Vaikuntha you'll be hurled down -
denied the chance to live in Sri Vrndavana.

Love for Radha-Krsna in Vraja, bestows the most precious treasure;
adore Them in your heart eternally;
Rupa-Raghunatha's feet, for such devotion, does entreat
this Bhaktivinoda, bereft, in all humility."
(Bengali verse translation)

iti sri-prapanna-jivanamrte sri-bhakta-vacanamrtantargatah
pratikulya-vivarjjanam nama caturtho 'dhyayah

thus ends the fourth chapter
Rejection of the Unfavorable - Words of Nectar from the Devotees
in
Life-Nectar of the Surrendered Souls
Positive and Progressive Immortality

Chapter 5

Sri Bhakta-vacanamrtam - Words of Nectar from the Devotees
Raksisyatiti Visvasah - Confidence in the Lord's Protection

5.1
raksisyati hi mam krsno, bhaktanam bandhavas ca sah
ksemam vidhasyatiti yad, visvaso 'traiva grhyate

'Certainly Lord Krsna will protect me, because He is the friend of the devotees. He will definitely bless us with all auspiciousness and success.'
Within this chapter, such faith is sustained.

5.2.
sarva-lokesu sri-krsna-padabjaika-raksakatvam -
martyo mrtyu-vyala-bhitah palayan
lokan sarvan nirbhayam nadhyagacchat
tvat-padabjam prapya yadrcchayadya
susthah sete mrtyur asmad apaiti
Sri Devakyah

The lotus feet of Lord Sri Krsna: the only protection for all planes of life -
"O Supreme Lord, despite fleeing throughout every planet of the universe out of fear of the black snake of death, the mortal being cannot find a place devoid of fear. But when he is blessed with the fortune of coming to the shelter of Your lotus feet, he becomes reposed with a peaceful heart, and death itself flees from his company."
- Srimati Devaki

5.3
mayadhisasyaiva bhagavatah ksema-vidhatrtvam -

visvasya yah sthiti-layodbhava-hetur adyo
yogesvarair api duratyaya-yoga-mayah
ksemam vidhasyati sa no bhagavams tryadhisas
tatrasmadiya-vimrsena kiyan iharthah
Sri Brahmanah

Only the absolute magician, the Supreme Lord, is capable of bestowing all good fortune -

"The Supreme Lord of the three worlds, who is the cause of the universal creation, sustenance, and annihilation, and whose magical potency is insurmountable for even the greatest yogis, will surely bless us with all good fortune. Could we ever doubt this?"
- Lord Brahma

5.4
apady api sri-krsna-kathaika-raksana-visvasah -
tam mopayatam pratiyantu vipra
ganga ca devi dhrta-cittam ise
dvijopasrstah kuhakas taksako va
dasatv alam gayata visnu-gathah
Sri Visnuratasya

Faith, even in the face of impending doom, that tidings of Lord Krsna (Sri Hari-katha) is the only protection -

"O pure brahmanas, may you kindly know me as a surrendered soul, and let Mother Ganges accept me as one whose heart is offered to Lord Krsna. Let the winged serpent Taksaka or whatever magical creation has been incited by the son of the brahmana bite me immediately if it so desires; may you all simply go on singing the glories of the Lord."
- Maharaja Pariksit

5.5
hari-dasa harina raksita eva -
ma bhair mandamano vicintya bahudha yamis ciram yatana
naivami prabhavanti papa-ripavah svami nanu sridharah
alasyam vyapaniya bhakti-sulabham dhyayasva narayanam
lokasya vyasanapanodanakaro dasasya kim na ksamah
Sri Kulasekharasya

The servants of Lord Hari are always protected by Lord Hari -

"O wicked mind, fear not the thought of the multifarious, perpetual tortures that are your due. Your enemies - your sins, have no claim over you because the only actual lord and master is the Supreme Lord, Sridhara. Give up your apathy, and absorb your thoughts in Lord Narayana, who is happily attainable by devotion. Is not He who destroys the calamities of all planets capable of annihilating the defects of His personal servitors?"
- Sri Kulasekhara

5.6
samsara-duhkha-klistanam sri-visnoh paramam padam evaikasrayah - bhava-jaladhi-gatanam dvandva-vatahatanam
suta-duhitr-kalatra-trana-bharardditanam

visama-visaya-toye majjatam aplavanam
bhavati saranam eko visnu-poto naranam
Sri Kulasekharasya

The holy feet of Lord Visnu are the only shelter for persons tormented by the miseries of material existence -

"For those persons who, bereft of a vessel, have fallen into the ocean of mundane existence; who are being lashed by the hurricane of duality based on mundane attraction and aversion; who are crushed by the burden of protecting wife and family, etc.; who are drowning in the ghastly whirlpool of sensual pleasures - the only shelter is the lifeboat of the holy lotus feet of the Supreme Lord, Visnu."
- Sri Kulasekhara

5.7
sri-krsna-bhajanam eva martyanam amrta-pradam -
idam sariram sata-sandhi-jarjaram
pataty avasyam parinama-pesalam
kim ausadham prcchasi mudha durmate
niramayam krsna-rasayanam piba
Sri Kulasekharasya

Only pure devotion for Lord Krsna awards immortality to the mortal -

sata sandhi jara jara, tava ei kalevara,
patana haibe eka-dina
bhasma krmi vistha habe, sakalera ghrnya tabe,
ihate mamata arvacina
ore mana suna mora e satya vacana
e rogera mahausadhi, krsna-nama niravadhi,
niramaya krsna rasayana
(Bengali verse by Sri Bhaktivinoda Thakura)

"A dancing puppet of a hundred joints, your mortal coil in its last moments:
this physical form is doomed to destruction.
Ashes to ashes, worm and dung, what was beautiful once is a horrible thing;
to adore it is the gravest misconception.
My dear mind, hear the truth attentively:
the panacea for this malady - chant Krsna's name constantly;
Krsna is the life of immortality."

5.8
aty-adhamesv api bhagavan-namno 'bhista-datrtvam -
satyam bravimi manujah svayam urddhva-bahur
yo yo mukunda narasimha janardaneti
jivo japaty anudinam marane rane va
pasana-kastha-sadrsaya dadaty abhistam
Sri Kulasekharasya

The holy name of the Lord bestows the most cherished objective upon even the most fallen -

"O human civilization, with arms upraised I proclaim this truth! The holy name awards all desired success upon even stone or wooden-hearted persons who, in the struggle for existence, constantly chant the Lord's names such as Mukunda, Narasimha, and Janardana."
- Sri Kulasekhara

5.9
sva-satrave 'pi sad-gati-dayako harih -
aho baki yam stana-kala-kutam
jighamsayapayayad apy asadhvi
lebhe gatim dhatry-ucitam tato 'nyam
kam va dayalum saranam vrajema
Srimad Uddhavasya

Sri Hari awards a divine destination to even His enemy -

"How astonishing! When Putana, the wicked sister of Bakasura, tried to kill child Krsna by offering Him deadly poison on her breast, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that Lord Krsna?"
- Srimad Uddhava

5.10
ayogyanam apy asa-sthalam -
durantasyanader apariharaniyasya mahato
vihinacaro 'ham nr-pasur asubhasyaspadam api
daya-sindho bandho niravadhika-vatsalya-jaladhes
tava smaram smaram guna-ganam iticchami gatabhih
Sri Yamunacaryasya

The reservoir of hope for even the unqualified -

"O sea of compassion, I am no better than a wicked animal on two feet, the most incorrigible parasite - a beginningless and endless reservoir of the greatest inauspiciousness. Nonetheless, I abide in fearlessness, repeatedly remembering the divine qualities of You - the endless ocean of affection and the supreme friend."
- Sri Yamunacarya

5.11
asakrd-aparadhinam api mocakah -
raghuvara yad abhus tvam tadrso vayasasya
pranata iti dayalur yasya caidyasya krsna
pratibhavam aparaddhur mugdha sayujyado 'bhur
vada kim apadam agas tasya te 'sti ksamayah
Sri Yamunacaryasya

The deliverer of even repeated offenders -

"O Lord of the Raghu dynasty, just for bowing his head to You, You were merciful upon that crow (who was so offensive that he clawed at the breast of Sita-devi).

O charming Krsna, You awarded the salvation of merging into Your effulgence (sayujya-mukti) to Sisupala, who was an offender birth after birth.

Now please tell me, is there any offense that cannot be pardoned by You?"

- Sri Yamunacarya

5.12

saranagata-helanam tasminn asambhavam -
abhuta-purvam mama bhavi kimva
sarvam sahe me sahajam hi duhkham
kintu tvad agre saranagatanam
parabhavo natha na te 'nurupah

Sri Yamunacaryasya

It is impossible for Him to neglect His surrendered devotee -

"O Lord, after all, what unprecedented trials may befall me now? I can tolerate anything and everything; no doubt, unhappiness is my natural companion. Nonetheless, it will not become You to allow the neglect of Your surrendered soul who now stands before You."

Sri Yamunacarya

5.13

bahir anyatha pradarsayato 'pi svarupatah palakatvam -
nirasakasyapi na tavad utsahe
mahesa hatum tava pada-pankajam
rusa nirasto 'pi sisuh stanandhayo
na jatu matus caranau jihasati

Sri Yamunacaryasya

He is our natural guardian, even if externally He shows otherwise -

"O Almighty Lord, even if You make me hopeless, I can never leave Your lotus feet in any condition. If the mother becomes angry and separates her child from her breast, does the child thereby leave the feet (shelter) of his mother?"

Sri Yamunacarya

5.14

tad itarasrayabhavat tasyaivaika-raksakatvam -
bhumau skhalita-padanam, bhumir evavalambanam
tvayi jataparadhanam, tvam eva saranam prabho

Skande

He is proven to be the only shelter since there is actually no shelter but Him -

"For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."

Skanda Purana

5.15

nirasrayanam evaikasrayah -
vivrta-vividha-badhe bhranti vegad agadhe

balavati bhavapure majjato me vidure
asarana-gana-bandho ha krpa-kaumudindo
sakrd-akrtavilambam dehi hastavalambam
Sri Rupapadanam

The only shelter for the shelterless -
"I am drowning in some remote region of a fathomless, treacherous ocean - the vast see of frustration, swept by the tide of hallucination. O friend of the shelterless, O benediction moon, please just once now lend me Your helping hand."
- Sri Rupa Goswami

5.16
vilambasahanasya bhaktasya tad raksana-visrabdhatvam -
ya draupadi paritrane, ya gajendrasya moksane
mayy arte karuna-murte, sa tvara kva gate hare
Jagannathasya

The devotee who needs immediate protection has full faith that the Lord will come to his aid -
"O compassion incarnate, now I am in danger. O Lord Hari, where is that urgency You showed in delivering Draupadi and liberating Gajendra?"
Jagannatha

5.17
raksisyatiti-visvasasya prakasa-madhuryam -
tamasi ravir ivodyan majjatam aplavanam
plava iva trsitanam svadu-varsiva meghah
nidhir iva nidhananam tivra-duhkhamayanam
bhisag iva kusalam no datum ayati saurih
Sri Draupadyah

The revealed sweetness of confidence in the Lord's protection -
"Like the sun ascending through the darkness,
like a boat for the helplessly drowning,
like a raincloud of sweet waters for the parched;
like a treasure for the impoverished,
like a physician for the deadly afflicted -
the Lord Sri Krsna is now coming to bless us
with all good fortune."
- Srimati Draupadi

5.18
tad raksakatve tat karunyam eva karanam -
pracinanam bhajanam atulam duskaram srnvato me
nairasyena jvalati hrdayam bhakh lesalasasya
visva-dricim aghahara tavakarnya karunya vicim
asa-binduksitam idam upaity antare hanta saityam
Sri Rupapadanam

The cause of the Lord's protectiveness is His mercy alone -

"O destroyer of sin, my heart is averse to a trace of devotion, and it burns in the fire of hopelessness when I hear about the incomparable, formidable devotional services rendered by the great predecessor devotees. But now that I have heard about the wave of Your mercy which floods the universe, the core of my heart, sprinkled by a drop of hope, is soothed with cooling relief once again."

- Sri Rupa Goswami

5.19

bhagavatah sri-caitanya-rupasya param audaryam -

ha hanta citta-bhuvi me paramosarayam
sad-bhakti-kalpa-latikankurita katham syat
hrdy ekam eva paramasvasaniyam asti
caitanya-nama kalayan na kadapi socyah

Sri Prabodhanandapadanam

The supreme magnanimity of the Supreme Lord Sri Caitanyadeva -

"Alas, alas! How will the charming wish-fulfilling creeper of pure devotion ever sprout from the desperately barren planes of my consciousness?

Despite my predicament, just one great hope awakens in my heart: by chanting the name of Sri Caitanyadeva, nothing can remain to be lamented for by anyone at any time."

- Sri Prabodhananda Saraswati

5.20

sri-gaurahareh sarvopaya-vihinesv api raksakatvam -

jnanadi-vartma-virucim vraja-natha-bhakti-
ritim na vedmi na ca sad-guravo milanti
ha hanta hanta mama kah saranam vimudha
gauro-haris tava na karna-patham gato 'sti

Sri Prabodhanandapadanam

Sri Gaurahari is the savior of even those bereft of any method of approach -

"I know not the way of love in Sri Vrndavana,
which breeds disloyalty to wisdom and the world;
nor do I come to meet with saintly teachers -
to whom shall I surrender, where shall I go?
O foolish fellow! You cannot have heard about
the Golden Lord, Sri Gaura Mahaprabhu."

- Sri Prabodhananda Saraswati

iti sri-prapanna-jivanamrte sri-bhakta-vacanamrtantargato
raksisyatiti visvaso nama pancamo 'dhyayah

thus ends the fifth chapter
Confidence in the Lord's Protection - Words of Nectar from the Devotees
in
Life-Nectar of the Surrendered Souls

Chapter 6

Sri Bhakta-vacanamrtam - Words of Nectar from the Devotees
Goptrtve-varanam - Embracing the Lord's Guardianship

6.1-2

he krsna! pahi mam natha, krpayatmagatam kuru
ity evam prarthanam krsnam, praptum svami-svarupatah
goptrtve varanam jneyam, bhaktair hrdyataram param
prapatty ekarthakatvena, tad angitvena tat smrtam

"O Krsna, please protect me! My dear Lord, kindly accept me as Your own."
Such a prayer, as well as the prayer to obtain Sri Krsna as one's lord and master, is the supreme solace to the hearts of the pure devotees, and is known by them as goptrtve-varanam - Embracing the Lord's Guardianship. Because it expresses one and the same ideal as unconditional surrender, goptrtve-varanam is accepted as the chief of the six limbs of surrender.

6.3

sri-bhagavato bhakta-bhavenasraya-prarthanam -
ayi nanda-tanuja kinkaram patitam mam visame bhavambudhau
krpaya tava pada-pankaja-sthita-dhuli-sadrsam vicintaya
Sri Sri Bhagavatas Caitanyacandrasya

Appearing as His own devotee, the Supreme Lord Himself prays for refuge -
"O Nandanandana, son of King Nanda, although I am Your eternal servitor, I have fallen into the terrible ocean of material existence due to the fructification of my own deeds (karma). Please graciously consider me to be a particle of dust at Your lotus feet."
- the Supreme Lord Sri Caitanyacandra

6.4

sarva-sad-guna-vigraha atma-prado harir eva goptrtvena varaniyah -
kah panditas tvad-aparam saranam samiyad
bhakta-priyad rta-girah suhrdah krtajnat
sarvan dadati suhrdo bhajato 'bhikaman
atmanam apy upacayapacayau na yasya
Srimad Akrurasya

Only the Self-giving Lord Sri Hari, the Supreme Good, should be petitioned for guardianship -
"You give Your affection to Your devotees, Your word is truth, You are the ever-grateful friend. Can any intelligent person thus take refuge in anyone but You? You fulfill all the desires of the sincere souls that serve You, giving Your very Self to them; and yet, You are neither augmented nor diminished thereby."

- Srimad Akrura

6.5

sri-krsna-caranam eva prapannanam santapa-hari-sudha-varsi apapatram -
tapa-trayenabhihatasya ghore
santapyamanasya bhavadhvan isa
pasyami nanyac charanam tavanghri
dvandvatapatrad amrtabhivarsat
Srimad Uddhavasya

The lotus feet of Lord Krsna are the umbrella to vanquish the suffering of His surrendered souls, and shower nectar upon them -

"O Master, for persons afflicted by the triple miseries in this ghastly course of material existence, I see no other shelter but the umbrella of Your holy lotus feet, from which the rain of eternal nectar showers down."

- Srimad Uddhava

6.6

sad-ripu-taditasya santi-hinasya sva-natha-caranasrayam eva abhayasokamrta-pradam -
ciram iha vrjinartas tapyamano 'nutapair
avitrsa-sad-amitro 'labdha-santih kathancit
saranada samupetas tvat padabjam paratmann
abhayam rtam asokam pahi mapannam isa
Sri Mucukundasya

For the disturbed soul who is flogged by his six enemies, only the shelter of the lotus feet of his natural Master awards him immortality in fearlessness and sorrowlessness-

"O Supreme Soul, for time immemorial in this material world I have been tormented with sin, stung with remorse, and constantly harassed by my six insatiable enemies (the five senses and the mind). O gracious awarder of shelter, somehow I have come before Your holy lotus feet, which are the embodiment of fearlessness, sorrowlessness, and positive immortality. My Master, please protect this one distressed."

- Sri Mucukunda

6.7

labdha-svarupa-sandhanasya kamadi-sanga-janya-nija-vairupye
dhikkara-yuktasya saranagatasya sri-hari-dasyam eva asac-cestadito
niskrti karakatvena anubhutam -
kamadinam kati na katidha palita durnidesas
tesam jata mayi na karuna na trapa nopasantih
utsrjyaitan atha yadu-pate sampratam labdha-buddhis
tvam ayatah saranam abhayam mam niyunksv atma-dasye
kesancit

A realization of the fact that the surrendered soul who discovers his eternal identity and denounces his perversity caused by the association of lust, anger, greed, madness, delusion, and hatred, is rescued forever from all evil pursuits by the devotional service of Lord Krsna -

"O Lord, for so long have I obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity upon me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor."
- revered votary

6.8
upalabdha-krsnasrayaika-mangalasya casraya-prapti-vilambane tad aprapti-sambhavanayam udvega-prakasah -
krsna! tvadiya pada-pankaja-panjarantam
adyaiva me visatu manasa-raja-hamsah
prana-prayana-samaye kapha-vata-pittaih
kanthavarodhana-vidhau smaranam kutas te
Sri Kulaseharasya

The expression of anguish in the suspense of delay in achieving the shelter of Lord Krsna, by one who realizes such shelter to be the only good fortune -
"O Krsna! Please allow my mind to immediately yield to Your lotus flowerlike feet, just as the flamingo enters into the labyrinth of the lotus flowers' stems. When at the moment of my last breath my throat becomes constricted by the action of the bodily humours air, bile, and phlegm, how will I be able to remember You?"
- Sri Kulasekhara

6.9
svarupata eva sri-krsnasyabhibhavakatva-palakatva-darsanena tadasraya-prarthana -
krsno raksatu no jagat-traya-guruh krsnam namadhvam sada
krsnenakhila-satravo vinihatah krsnaya tasmai namah
krsnad eva samutthitam jagad idam krsnasya daso 'smy aham
krsne tisthati visvam etad akhilam he krsna raksasva mam
- Sri Kulasekharasya

A prayer for the shelter of Lord Sri Krsna, with the vision that He alone is the natural guardian and sustainer of the living being -
"May Lord Krsna, the Guru of the three worlds, protect us;
our obeisance unto Lord Krsna at all times.
Krsna is the vanquisher of all enemies -
I offer my obeisance unto that Krsna.
This world emanates from Krsna;
I am the servant of only Krsna.
This whole universe is situated within Krsna alone -
O Krsna! please protect me."
Sri Kulasekhara

6.10
gopijana-vallabha eva parama-palakah -
he gopalaka he krpa jalanidhe he sindhu-kanya-pate

he kamsantaka he gajendra-karunaparina he madhava
he ramanuja he jagat-traya-guro he pundarikaksa mam
he gopijana-natha palaya param janami na tvam vina
Sri Kulasekharasya

The only guardian is Krsna, the beloved Lord of the Gopis -
"O tender of the cows, ocean of mercy,
O Lord of the Goddess of Fortune;
O slayer of Kamsa, merciful deliverer of Gajendra,
O sweet, artful Krsna;
O young brother of Balarama, Guru of the three worlds,
O lotus-eyed Lord;
O dear Lord of the Gopis, please protect me in every way -
I know no one but You."
- Sri Kulasekhara

6.11
nitya-parsada api sarvatmana sri-krsnasrayam prarthayante -
manaso vrttayo nah syuh, krsna-padambujasrayah
vaco 'bhidhayinir namnam, kayas tat-prahvanadisu
Sri-Nandasya

Even the eternal associates of the Lord pray whole-heartedly for His shelter -
"O Uddhava, may our thoughts take refuge in the lotus feet of Sri Krsna, may our words be the chanting of His holy names, and may our bodies be engaged in making obeisance unto Him."
- Sri Nanda

6.12
vraja-lilasya sri-krsnasya palakatvam prabhavamayam -
dadhi-mathana-ninadais-tyakta-nidrah prabhate
nibhrta-padam agaram ballavinam pravistah
mukha-kamala-samirair asu nirvapya dipan
kavalita-navanitah patu mam bala-krsnah
Sri Sri Bhagavata Caitanyacandrasya

The most powerful protection is afforded by Sri Krsna, the Lord of divine pastimes in Vrnda-vana -
"That child Krsna, who, awakening by the sound of butter-churning, stealthily enters the homes of the cowherd ladies, swiftly blows out the lamps with the breeze of His lotus mouth and devours the fresh butter - may He kindly protect me."
- the Supreme Lord Sri Caitanyacandra

6.13
sarvatha yogyata-hinasyapi prapattav anadhikaro na -
na dharma-nistho 'smi na catma-vedi
na bhaktimams tvac caranaravinde

akincano 'nanya-gatih saranya
tvat pada-mulam saranam prapadye
Sri Yamunacaryasya

Even a totally unqualified person is not unfit to surrender -

"O supreme refuge, I am not religious, I do not know the nature of the soul, nor have I any devotion for Your holy lotus feet; therefore, I am bereft - I am bereft of all good, and I am bereft of any other shelter. Such as I am, I surrender unto the dust of Your lotus feet."
- Sri Yamunacarya

6.14
sri-bhagavatah krpavalokanam evasraya-datrtvam -
aviveka-ghanandha-dinmukhe, bahudha santata-duhkha-varsini
bhagavan bhava-durdine patha-, skhalitam mam avalokayacyuta
Sri Yamunacaryasya

The shelter of the Supreme Lord is awarded by His merciful glance -

"O Lord, spreading darkness in all directions, the clouds of ignorance are constantly raining multifarious calamities. I have lost my way in this storm of material suffering. O Infallible Lord, kindly cast Your glance upon me."
- Sri Yamunacarya

6.15
jivasya bhagavat-palyatvam svarupata eva siddham -
tad aham tvad rte na nathavan, mad rte tvam dayaniyavan na ca
vidhi-nirmitam etad anvayam, bhagavan palaya ma sma jihaya
Sri Yamunacaryasya

It is proven to be perfectly natural for the soul to be sustained by the Lord -

"O Lord, without You, I cannot have a guardian, and without me, You cannot have a fit recipient for Your mercy. This is our relationship as the creator and the created Therefore, please take my charge, O my Master, and never leave me."
- Sri Yamunacarya

6.16
prapannasya vividha-seva-sambandhah -
pita tvam mata tvam dayita-tanayas tvam priya-suhrt
tvam eva tvam mitram gurur api gatis casi jagatam
tvadiyas tvad bhrtyas tava parijanas tad gatir aham
prapannas caivam sa tv aham api tavaivasmi hi bharah
Sri Yamunacaryasya

A surrendered soul's various serving relationships with the Lord -

"For the entire creation You are father, mother, beloved son, dear well-wisher and friend. You are the Universal Guru, the ultimate refuge. And I also am Yours, sustained by You, a member of Your family. You alone are my shelter, I am Your surrendered soul, and such as I am, Your dependent."
- Sri Yamunacarya

6.17

bhagava tas-caitanyacandrasya patita-palakatvam -

samsara-duhkha-jaladhau patitasya kama-
krodhadi-nakra-makaraih kavali-krtasya
durvasana-nigaditasya nirasrayasya
caitanyacandra mama dehi padavalambam

Sri Prabodhanandapadanam

Sri Caitanyacandra's guardianship for the fallen -

"O Caitanyacandra, I, afallen into the miserable ocean of material existence, am being devoured by the sharks and alligators of lust, anger, greed, madness, delusion, and hatred; chained by wicked desires, I am bereft of any shelter. Please graciously grant me the refuge of Your holy lotus feet."

- Sri Prabodhananda Saraswati

6.18

nirasasyapi asa-pradam gaura-saranam -

ha hanta hanta paramosara-citta-bhumau
vyarthi bhavanti mama sadhana-kotayo 'pi
sarvatmana tad aham adbhuta-bhakti-bijam
sri-gauracandra-caranam saranam karomi

Sri Prabodhanandapadanam

The shelter of Sri Gauracandra gives hope to the hopeless -

"Alas, to cultivate the barren and rocky desertland of my heart, tens of millions of assiduous attempts have proven to be simply futile. Therefore, with all the will at my command, I embrace the shelter of Sri Gauracandra's lotus feet, the source of the miraculous seed of pure devotion."

Sri Prabodhananda Saraswati

6.19

sri-krsna-caitanya-prapannasya vairagyadi-bhakti-parikara-siddhih - vairagya-vidya-nija-bhakti-yoga-

siksartham ekah purusah puranah
sri-krsna-caitanya-sarira-dhari
krpambudhir yas tam aham prapadye

Sri Sarvabhaumapadanam

For the soul surrendered to the lotus feet of Sri Caitanyadeva, the attainment of detachment, knowledge, etc., are proven to be concomitant ornaments of devotion -

"The endless ocean of mercy, the eternal Supreme Person, one without a second, has appeared as Sri Krsna Caitanya to teach detachment, divine knowledge, and His personal relationship in devotion. I do surrender unto Him."

- Sri Sarvabhauma Bhattacarya

6.20

sri-krsna-caitanya-prapattir eva yuga-dharmah -
antah krsnam bahir gauram, darsitadgadi-vaibhavam
kalau sankirtanadyaih sma, krsna-caitanyam asritah
Sri Jivapadanam

The only pure religion of the age: surrender unto the lotus feet of Sri Caitanya Mahaprabhu -

"Accompanied by His divine entourage, the Supreme Lord Sri Krsna Caitanya has appeared in all His pristine glory. In this age of Kali, we now take shelter in Him by means of the characteristic method of devotional service based on sankirtana, congregational chanting of the holy names. Within, He is none other than Krsna Himself and without, He is the Golden Lord Sri Krsna Caitanya."
- Sri Jiva Goswami

6.21
sri-caitanyasritasya parama-pumartha-praptih -
yo ,jnana-mattam bhuvanam dayalur
ullaghayann apy akarot pramattam
sva-prema-sampat-sudhayadbhute 'ham
sri-krsna-caitanyam amum prapadye
Sri Krsnadasapadanam

The soul surrendered to Sri Caitanyadeva attains the supreme perfection of human life -

"I surrender unto that performer of miraculous deeds, Sri Krsna Caitanya, the merciful Supreme Personality who delivered the insane universe from the disease of ignorance, and then drove the world stark mad with the nectarean treasure of His sweet love divine."
- Sri Krsnadasa Kaviraja Goswami

6.22
sruti-vimrgya sri-hari-nama-samsrayanam eva parama-muktanam bhajanam -
nikhila-sruti-mauli-ratna-mala
dyuti-nirajita-pada-pankajanta
ayi mukta-kulair upasyamana!
paritas tvam hari-nama samsrayami
Sri Rupapadanam

The pure devotional service rendered by the great liberated souls: complete refuge in the holy name of the Lord, as sought after by all the Vedas -

"The acme of all the Vedas, the Upanisads, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshiped by the radiance emanating from those jewels. You are constantly worshiped by the great liberated souls (headed by Narada and Suka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."
- Sri Rupa Goswami

iti sri-prapanna-jivanamrte sri-bhakta-vacanamrtantargatam
goptrtve-varanam nama sasto 'dhyayah

thus ends the sixth chapter
Embracing the Lord's Guardianship - Words of Nectar from the Devotees
in
Life-Nectar of the Surrendered Souls
Positive and Progressive Immortality

Chapter 7

Sri Bhakta-vacanamrtam - Words of Nectar from the Devotees
Atma-niksepah - Full Self-surrender

7.1-3

harau dehadi-suddhatma-, paryantasya samarpanam
eva nihsesa-rupena, hy atma-niksepa ucyate
atmartha-cesta-sunyatvam, krsnarthaika-prayasakam
api tan nyasta-sadhyatva-, sadhanatvan ca tat phalam
evam niksipya catmanam, svanatha-caranambujat
nakarstum sakunyac capi, sada tanmayatam bhajet

To summarily offer everything - from body and its paraphernalia up to pure soul - unto the lotus feet of Sri Hari, is known as atma-niksepah, or Full Self-surrender. All selfish pursuits are abandoned and every endeavor is for Krsna alone, and that too, up to the point of completely depending on Krsna for one's personal means and ends. Having thus cast oneself unto the holy lotus feet of one's Lord, one can never be swayed from that position, and he engages in pure devotional service with all his heart forever.

7.4

atma-niksepas-catma-nivedana-rupam -
krsnayarpita-dehasya, nirmamasyanahankrteh
manasas tat svarupatvam, smrtam atma:nivedanam
kesancit

Self-dedication as self-sacrifice -

"Of one who, out of love for Krsna, has 'died to live' exclusively for the Lord's service, who is devoid of attachment for any other objective, and who is free from egotism - his Godly mentality (or absence of pursuit for personal pleasure, in quest of the Lord's pleasure) is known as atma-nivedana, full self-sacrifice."
- revered votary

7.5

tatra cesvarati-samarthya-visvasatvam -
isvarasya tu samarthyan, nalabhyam tasya vidyate
tasmin nyasta-bharah sete, tat karmaiva samacaret
Sri Vyasapadanam

Faith in the infinite capacity of the Lord is to be found within such dedication -

"Due to His unlimited capacity, nothing whatsoever is unattainable for the Supreme Lord. Thus, to be devoid of self-endeavor, by completely depending upon Him, is to factually execute the purpose of the Lord."
- Sri Vyasadeva

7.6
tad yantram evatmanam anubhavati -
yat krtam yat karisyami, tat sarvam na maya krtam
tvaya krtam tu phala-bhuk, tvam eva madhusudana
Sri Kulasekharasya

The dedicated soul perceives that he is merely an instrument in the hands of the Supreme Lord -
"O Madhusudana, whatever I have done and whatever I will do, nothing is my endeavor. It is all done by You, and You alone are the enjoyer of the fruit."
- Sri Kulasekhara

7.7
hrdi tan niyuktatvanubhavan na mithyacarah -
kenapi devena hrdi sthitena
yatha niyukto 'smi tatha karomi
Gautamiya tantre

Hypocrisy cannot show its face in the light of such a heart's revelation -
" As I am engaged by a Deity within my heart, so do I act."
- Gautamiya Tantra

7.8
govindam vine tatra sarvatmana nanya-bhavah -
govindam paramanandam, mukundam madhusudanam
tyaktvanyam vai na janami, na bhajami smarami na
Sri Vyasapadanam

Within such surrender there is no other conception but Govinda in every thought, word, and deed -
"I know, worship, and remember no one but the Lord Paramananda, Mukunda, Madhusudana, Govinda."
- Sri Vyasadeva

7.9
sarvatraivabhista-deva-darsanam -
ito nrsimah parato nrsimho
yato yato yami tato nrsimhah
bahir nrsimho hrdaye nrsimho
nrsimham adim saranam prapadye
kesancit

Indeed, one's worshipful Deity is seen everywhere -

"Nrsimha is here, Nrsimha is there - Nrsimha is wherever I go. Nrsimha is outside, Nrsimha is within my heart. I am surrendered unto that primeval Lord Nrsimha."

- revered votary

-

7.10

anyabhisandhi-varjjita sthayi-ratir eva syat -
nathe dhatari bhogi-bhoga-sayane narayane madhave
deve devakinandane suravare cakrayudhe sarngini
lilasesa-jagat-prapanca-jathare visvesvare sridhare
govinde kuru citta-vrttim acalam anyais tu kim vartanaih
Sri Kulasekharasya

Rejection of all spurious motives facilitates continuous attachment for the Lord -

"He is your Lord, known by His various pastimes as Vidhata, Anantasayana, Narayana, Madhava, Devata, Devakinandana, Surasrestha, Cakrapani, Sarngi, Visvodara, Visvesvara, Sri Krsna, and Govinda. What more could be desired than to offer your unswerving thoughts unto Him?"

- Sri Kulasekhara

7.11

paramatmani svatmarpanam eva sarvatha veda-tatparyam -
dharmartha-kama iti yo 'bhihitas tri-varga
iksa trayi naya-damau vividha ca varta
manye tad etad akhilam nigamasya satyam
svatmarpanam sva-suhrdah paramasya pumsah
Sri Prahladasya

Full self-surrender is the whole purport of the Vedas -

"The pursuits of religiosity, prosperity, and sensual enjoyment have been delineated as the three ends of human existence. They include the sciences of self-knowledge, elevation, and logic, the principles of government, and various methods of livelihood such as farming, etc. All these pursuits are advocated by those sections of the Vedas dealing with trimodal matters, and therefore I consider them to be transient. On the other hand, I know self-dedication unto the Supreme Personality of Godhead, the dear well-wisher of the soul, to be the only factual reality propounded by the Vedas."

Sri Prahlada

7.12

atma-niksepa-paddhatih -
aparadha-sahasra-bhajanam, patitam bhima-bhavarnavodare
agatim saranagatam hare, krpaya kevalam atmasat kuru
Sri Yamunacaryasya

The pathway to self-dedication -

"The perpetrator of thousands of offenses, fallen into the terrible ocean of material existence, I have no shelter but You. O Lord Hari, please graciously accept this surrendered soul as one of Your own."
- Sri Yamunacarya

7.13
atra kecid deharpanam evatmarpanam iti manyante -
cintam kuryan na raksayai, vikritasya yatha pasoh
tatharpayan harau deham, viramed asya raksanat
kesancit

Some consider bodily dedication to be self-dedication -
"As one is indifferent to the upkeep of a sold animal, there will similarly be no cause to be concerned for the upkeep of one's body when it has been offered unto the lotus feet of Sri Hari."
- revered votary

7.14
gunatita suddha-ketrajnasyaiva samarpitatvopalabdhih -
vapuradisu yo 'pi ko 'pi va
gunato 'sani yatha-tatha-vidhah
tad aham tava pada-padmayor
aham adyaiva maya samarpitah
Sri Yamunacaryasya

The transcendental, pure soul's realization of his capacity to offer himself unto the Lord -
"However I may be materially designated, however my character may be known - now, O Lord, this whole sense of ego is offered by me unto Your holy lotus feet."
- Sri Yamunacarya

7.15
atmarpanasya drstantah -
tan me bhavan khalu vrtah patir anga jayam
atmarpitas ca bhavato 'tra vibho vidhehi
ma virabhagam abhimarsatu caidya arad
gomayuvan-mrga-pater balim ambujaksa
Sri Rukminidevyah

An example of offering oneself -
"O lotus-eyed Lord, I have selected You as my husband, and I offer myself unto You. Therefore, please come and take me as Your wife, before Sisupala, like the jackal plundering the lion's prey, suddenly touches me, who am to be enjoyed by You alone."
Srimati Rukminidevi

7.16
tatra suddhahankarasya paricaya-samrddher-abhivyaktih -
naham vipro na ca nara-patir napi vaisyo na sudro

naham varni na ca grha-patir no vana-stho yatir va
kintu prodyan-nikhila-paramananda-purnamrtabdher
gopi-bhartuh pada-kamalayor dasa-dasanudasah
Sri Sri Bhagavatas Caitanyacandrasya

The vivid revelation of the treasure within the identity of pure ego in self-dedication -

"I am not a priest, a king, a merchant, or a laborer (brahmana, ksatriya, vaisya, sudra); nor am I a student, a householder, a retired householder, or a mendicant (brahmacari, grhastha, vanaprastha, sannyasi). I identify myself only as the servant of the servant of the servant of the lotus feet of Sri Krsna, the Lord of the Gopis, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of divine ecstasy."
- the Supreme Lord Sri Caitanyacandra

7.17
aupadhika-dharma-sambandha-cchedas ca -
sandhya-vandana bhadram astu bhavato bho snana tubhyam namo
bho devah pitaras ca tarpana-vidhau naham ksamah ksamyatam
yatra kvapi nisadya yadava-kulottamsasya kamsa-dvisah
smaram smaram agham harami tad alam manye kim anyena me
Sri Madhavendra Puripadanam

All connection with formal religion is severed -

"O morning, noon, and evening prayers, may all good be unto you; O daily ablutions, my respects unto you; O demigods, O forefathers, may you forgive me - I cannot follow the injunctions to offer you libations. Wherever I may be, I shall eradicate my sins, constantly contemplating that jewel of the Yadu dynasty, the slayer of Kamsa, and I think this is sufficient for me. What more could I ever want than this?"
Sri Madhavendra Puri

7.18
alaukika-bhavodaye laukika-vicara-tucchatvam -
mugdham mam nigadantu niti-nipuna bhrantam muhur vaidika
mandam bandhava-sancaya jada-dhiyam muktadarah sodarah
unmattam dhanino viveka-caturah kamam maha-dambhikam
moktum na ksamate manag api mano govinda-pada-sprham
Madhavasya

Awakening of divine affection for Krsna proves worldly opinion mere trivia -

"The expert moralists may say that I am deluded, the Vedic religionists may insist that I am misled, and my associates may condemn me as uncultured. My own brothers may disrespect me and call me an idiot, the wealthy may say I am mad, and the sharp-witted philosophers may severely criticize me as being a great egotist. Nevertheless, my heart cannot budge in the slightest degree from its aspiration to serve the lotus feet of Sri Govinda."
Madhava

7.19
hari-rasa-pana-mattanam jana-mata-vicare navakasah -

parivadatu jano yatha tathayam
nanu mukharo na vayam vicarayamah
hari-rasa-madira-mad-atimatta
bhuvi viluthama natama nirvisamah
Sri Sarvabhaumapadanam

The people's opinion is of no consequence to the devotees absorbed in the ecstasy of service to Lord Hari -

"The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Sri Hari's service, we shall dance, roll on the ground, and faint."
- Sri Sarvabhauma Bhattacarya

7.20
bahu-manitadvaitananda-simhasanat vraja-rasa-ghana-
murttes-carane lunthana-rupam-atma-niksepanam -
advaita-vithi-pathikair upasyah
svananda-simhasana-labdha-diksah
hathena kenapi vayam sathena
dasi-krta gopa-vadhu-vitena
Sri Bilvamangalasya

Abdicating the much-vaunted throne of monistic bliss, to cast oneself unto the service of Sri Krsna, the embodiment of the divine ecstasy of Vrndavana, by rolling in the dust of His lotus feet -

"Although I am worshippable by the wanderers on the path of monism, and although I have received initiation into ascending the great throne of self-satisfaction, I have been forcibly converted into a maidservant by some deceitful paramour of the Gopis."
Sri Bilvamangala Thakura

7.21
anugraha-nigrahabhedena sevyanuraga eva atma-niksepah -
viracaya mayi dandam dinabandho dayam va
gatir iha na bhavatah kacid anya mamasti
nipatatu sata-kotir nirbharam va navambhas
tad api kila payodah stuyate catakena
Sri Rupapadanam

Genuine self-dedication is deep attachment for one's Master, considering reward and punishment equally -

"O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cataka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the raincloud."
- Sri Rupa Goswami

7.22

vraja-rasa-lampatasya svairacaresv atma-niksepasyaiva paramotkarsah -

aslisya va pada-ratam pinastu mam
adarsanan marma-hatam karotu va
yatha tatha va vidadhatu lampato
mat-prana-nathas tu sa eva naparah

Sri Sri Bhagavatas Caitanyacandrasya

The acme of self-dedication is surrender to the whim of Sri Krsna, the paramour of Vrndavana -

"Krsna may warmly embrace this maidservant of His lotus feet, claiming me as His own, or He may break my heart by not appearing before me. He is wayward, and He may exploit me as He wishes, but He will always be the only Lord of my life."

- the Supreme Lord Sri Caitanyacandra

7.23

mahaudarya-lilamaya sri-caitanya-caranatma-niksepasya paramatvam -

patrapatra-vicaranam na kurute na svam param viksate
deyadeya-vimarsako na hi na va kala-pratiksah prabhuh
sadyo yah sravaneksana-pranamana-dhyanadina durllabham
datte bhakti-rasam sa eva bhagavan gaurah param me gatih

Sri Prabodhanandapadanam

The dignity of casting oneself unto the lotus feet of Sri Caitanya Mahaprabhu, the Hero in the divine pastimes of supreme magnanimity -

"He makes no distinction between the worthy and the unworthy, and He does not differentiate between Himself and others; He does not consider who should be given to and who should not, and He makes no preparation for an auspicious or inauspicious moment; and He swiftly awards the rarest nectar of pure devotion beginning with hearing about the Lord, beholding Him, making obeisance unto Him, and absorbing one's thoughts in Him - that Supreme Lord Gaurahari is my one and only shelter."

Sri Prabodhananda Saraswati

iti sri-prapanna-jivanamrte sri-bhakta-vacanamrtantargata
atma-niksepo nama saptamo 'dhyayah

thus ends the seventh chapter
Full Self-surrender - Words of Nectar from the Devotees
in
Life-Nectar of the Surrendered Souls
Positive and Progressive Immortality

Chapter 8

Sri Bhakta-vacanamrtam - Words of Nectar from the Devotees
Karpanyam - Surrender in Humility

8.1-2

bhagavan raksa raksaivam, arta-bhavena sarvatah
asamorddhva-daya-sindhor, hareh karunya-vaibhavam
smaratams ca visesena, nijati-socya-nicatam
bhaktanam arti-bhavas tu, karpanyam kathyate budhaih

'O Lord, please protect me, protect me . . .'

Such an internal sense of heartbreak in the devotees, which causes their remembrance in love, in all circumstances, of the extension of grace from the unequaled and unexcelled ocean of compassion, Sri Hari, and which characteristically causes them to ever remember their feeling of most lamentable destitution, is known by the learned as karpanyam -Surrender in Humility.

8.3

sri-krsna-nama-svarupasya parama-pavanatvam, jivasya durdaivan ca -
namnam-akari bahudha nija-sarva-saktis
tatrarpita niyamitah smarane na kalah
etadrsi tava krpa bhagavan mamapi
durdaivam idrsam ihajani nanuragah
Sri Sri Bhagavatas Caitanyacandrasya

The holy name of the Lord is the supreme purifier, yet the soul's misfortune is to deny it -

"O Lord, Your holy name alone bestows all the good fortune of the soul, and this is why You have revealed Your many different names such as 'Krsna' and 'Govinda.' You have offered all Your transcendental potency in your holy name, without initiating any (scriptural or philosophical) hard and fast rules and regulations, concerning time, place, or circumstance, to be observed in chanting it. Dear Lord, in this way You have given Your mercy to the living entity by making Your name so easily available, and yet, my misfortune in the form of offense (nama-aparadha) does not allow love for that merciful name to be born within my heart."

-the Supreme Lord Sri Caitanyacandra

8.4

udbuddha-svarupe svabhava-karpanyam -
parama-karuniko na bhavat-parah
parama-socyatamo na ca mat-parah
iti vicintya hare mayi pamare
yad ucitam yadunatha tadacara
kasyacit

Humility is the natural symptom of the soul in his awakened state -

"O Lord Hari, You are the supreme merciful, second to none, and my condition of life is the most lamentable, second to none. O Lord of the Yadu dynasty, considering this, dispense whatever You deem fit for this sinful wretch."

- votary

8.5

maya-vasa-jivasya mayadhisa-krpaika-gatitvam -
naitan manas tava kathasu vikuntha-natha
sampriyate durita-dustam asadhu tivram
kamaturam harsa-soka-bhayaisanartam
tasmin katham tava gatim vimrsami dinah
Sri Prahladasya

The only hope for the soul enslaved by maya is the mercy of the Master of maya -

durita-dusita-mana asadhu manasa, kama-harsa-soka-bhaya-esanara vasa
tava katha-rati kise haibe amara, kise krsna tava lila kanbo vicara
(Bengali verse by Sri Bhakti Siddhanta Saraswati Thakura)

"Sinful, wicked mind - full of evil thought:
lusting, laughing, crying, fearing - in worldly search is caught.
O Krsna, how will I develop attachment to talks of You?
how will I e'er comprehend Your pastimes ever-new?"
(Bengali verse translation)

8.6
krsnonmukha-citte baddha-bhavasya durvilasa-paricayah -
jihvaikato 'cyuta vikarsati mavitrpta
sisno 'nyatas tvag-udaram sravanam kutascit
ghrano 'nyatas capala-drk kva ca karma-saktir
bahvyah sapatnya iva geha-patim lunanti
Sri Prahladasya

A game of misfortune: an adverse mentality in the heart aspiring to serve Krsna -

jihva tane rasa prati upastha kadarthe, udara bhojane tane visama anarthe
carmma tane sayadite, sravana kathaya, ghrana tane surabhite, caksu drsye yaya
karmendriya karme sane, bahu-patni yatha, grha-pati akarsaya mora mana tatha
e mata avastha mora sri-nandanandana, ki rupe tomara lila kariba smarana
(Bengali poem by Sri Bhakti Siddhanta Saraswati Thakura)

"Dragged by tongue towards a taste, by genital to perversion;
needlessly the belly craves lavish food consumption.
The skin demands luxurious comforts, the ear demands sweet talks;
the nose demands sweet fragrance, as the eye for scenery looks.
Like a man with many wives, splayed by their demands -
thus the mind is dragged by the senses' commands.
O dear son of Nanda, this is my situation;
how will Your sweet pastimes be my heart's contemplation?"
(Bengali verse translation)

8.7
purusottama-seva-prarthino bhaktasya nija-lajjakarayogyata-nivedanam -

mat-tulyo nasti papatma, naparadhi ca kascana
parihare 'pi lajja me, kim bruve purusottama
kasyacit

The regretful submission of incompetence by the devotee who aspires for the service of the Supreme Person -

"There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offenses.' What more can I say than this?"
- votary

8.8
mangalamaya-bhagavan-namabhase papinam atma-dhikkarah -
kva caham kitavah papo, brahma-ghno nirapatrapah
kva ca narayanety etad, bhagavan-nama mangalam
Ajamilasya

The sinful revile themselves when they are exposed to a mere facsimile of the all-auspicious holy name of the Lord (namabhasa) -

"Who am I? A cheater, a sinner, a defiler of my brahminical status, a shameless wretch. What is my position in comparison to this holy name of the Lord, 'Narayana,' the embodiment of all auspiciousness?"
- Ajamila

8.9
sri-bhagavat-krpodaye brahma-bandhunam daridryam api na badhakam -
kvaham daridrah papiyan, kva krsnah sri-niketanah
brahma-bandhur iti smaham, bahubhyam parirambhitah
Sri Sudamnah

The Lord's mercy does not consider the disqualification of even a fallen brahmana -

"I am the most sinful and destitute, so who am I compared to Krsna, the shelter of the Goddess of Fortune? He knew I was the unqualified son of a brahmana, but nonetheless He embraced me. Indeed, this is most astonishing."
Sri Sudama

8.10
vidhatur api hari-sambandhi-pasvadi-janma-prarthana -
tad astu me natha sa bhuri-bhago
bhave 'tra vanyatra tu va tirascam
yenaham eko 'pi bhavaj-jananam
bhutva niseve tava pada-pallavam
Sri Brahmanah
- Lord Brahma

Even the universal creator, Brahma, prays to be born as an animal or a bird, if that is conducive to the service of Lord Hari -

ei brahma janmei va anya kona bhave, pasu-paksi haye janmi tomara vibhave
ei matra asa tava bhakta-gana-sange, thaki tava pada-seva hari nana range
(Bengah verse by Sri Bhaktivinoda Thakura)

"In this life as Lord Brahma, or in any other place,
if I'm born as beast or bird, that will be Your grace:
my only aspiration is to be with Your servants,
and in Your pastimes serve Your feet, as one of Your attendants."
(Bengali verse translation)

8.11
ananya-saranesu mrgesv api bhagavat-krpa -
kim citram acyuta tavaitad asesa-bandho
dasesv ananya-saranesu yad atma-sattvam
yo 'rocayat saha mrgaih svayam isvaranam
srimat-kirita-tata-pidita-pada-pithah
Srimad Uddhavasya

The Lord is merciful upon even the animals who have exclusively surrendered unto Him -
"O Lord Krsna, friend of all, in Your form of Lord Rama, even when the tips of the magnificent crowns of the great gods headed by Lord Brahma were subjugated before Your lotus feet, You simply showed Your affection for the monkeys. Thus it is no wonder that You are seen to be subordinate to Your exclusive servitors such as Nanda Maharaja, the Gopis, Bali, and others."
- Sri Uddhava

8.12
bhagavat-krpopalabdha-mahatmyasya tat kainkarya-prarthanapi auddhatyavad eva pratiyate -
dhig asucim avinitam nirdayam mam alajjam
parama-purusa yo 'ham yogi-varyagraganyaih
vidhi-siva-sanakadyair dhyatum atyanta-duram
tava parijana-bhavam kamaye kama-vrttah
Sri Yamunacaryasya

Even to pray for the Lord's servitorship is felt as an impertinence, when the glory of the Lord is realized by His mercy -
"Fie on me - an impure, impertinent, hard-hearted, and shameless fellow. O Supreme Personality, simply governed by my whims do I dare to aspire for Your servitorship, a position practically inconceivable to great, powerful personalities like Lord Brahma, Lord Siva, and the four Kumaras."
- Sri Yamunacarya

8.13
upalabdha-sva-dosa-sahasrasyapi tac carana-paricarya-lobho 'py avaryamanah - amaryadah ksudras calamatir asaya-prasavabhuh
krtaghno durmani smara-paravaso vancana-parah

nrsamsah papisthah katham aham ito duhkha-jaladher
aparad uttirnas tava paricareyam caranayoh
Sri Yamumcaryasya

Despite thousands of personal defects, a devotee can never check his desire for the Lord's service -

"Uncultured, mean, fickle-minded, envious, ungrateful, proud, subservient to lust, deceitful, hard-hearted, and sinful am I. O Lord, how will I ever be able to cross this insurmountable ocean of misery and attain to the service of Your lotus feet?"

- Sri Yamunacarya

8.14

prapannasya prapatti-samanya-krpayam api nijayogyata-pratitih -

nanu prayatnah sakrd eva natha
tavaham asmiti ca yacamanah
tavanukampyah smaratah pratijnam
mad eka varjjam kim idam vratante
Sri Yamunacaryasya

Although the Lord is naturally gracious upon the surrendered soul, the surrendered soul considers himself unfit to receive that grace -

"O Lord, one who keeps Your pledge in mind and wholly surrenders unto You, declaring, 'I am Yours alone,' is a fit recipient for Your grace. Is it only I who am not included in Your promise?"

Sri Yamunacarya

8.15

suspasta-dainyenatma-vijnaptih -

na ninditam karma tad asti loke
sahasraso yan na maya vyadhayi
so 'ham vipakavasare mukunda
krandami sampraty agatis tavagre
Sri Yamunacaryasya

Heartfelt petition in stark humility -

"O Mukunda, there is no offensive activity in this world that I have not performed thousands of times. Now, finally, I have no alternative but to simply weep before You."

- Sri Yamunacarya

8.16

asima-krpasya krpayah sesa-simantargatam atmanam anubhavati -

nimajjato 'nanta bhavarnavantas
ciraya me kulam ivasi labdhah
tvayapi labdham bhagavann idanim
anuttamam patram idam dayayah
Sri Yamunacaryasya

The realization of feeling oneself to be situated on the outer limit of the unlimitedly merciful Lord's mercy -

"O Lord, I was drowning in the fathomless, endless ocean of material existence, and now, after immeasurable time, I have reached the shore - Your Divine Self. And You also have finally obtained the most fit recipient for Your mercy."

- Sri Yamunacarya

-

8.17

bhagavad-bhaktasya svasmin dinatva-buddhir eva svabhaviki, na tu bhaktatva-buddhih -

dinabandhur iti nama te smaran, yadavendra patito 'ham utsahe
bhakta-vatsalataya tvayi srute, mamakam hrdayam asu kampate

Jagannathasya

A devotee of the Lord naturally considers himself to be lowly, and never does he consider himself a devotee -

"O Yadavendra, when I think of Your name, Dinabandhu - friend of the fallen, I, who am afallen, feel encouraged. But hearing that You are Bhaktavatsala - affectionate to the devotees, my heart suddenly trembles."

Jagannatha

8.18

siva-virincy-adi-deva-sevya svasambandha-lesasambhavanaya nairasyam -

stavakas tava caturmukhadayo, bhavaka hi bhagavan bhavadayah
sevakah sata-makhadayah sura, vasudeva yadi ke tada vayam

Dhananjayasya

A devotee feels disappointed in the improbability of his ever having a slight relationship with the Supreme Lord who is worshippable by the great gods headed by Lord Siva and Lord Brahma -

"O Lord, the demigods headed by four-headed Lord Brahma are engaged in offering their worshipful prayers unto You; the demigods headed by five-headed Lord Siva are absorbed in meditation upon You; and the demigods headed by Lord Indra, the performer of a hundred sacrifices, are Your order carriers. O Lord Vasudeva, who then, are we to You?"

- Dhananjaya

8.19

gauravatarasyaty-utkrsta-phala-datvam-aty-audaryatvan ca vilokya tatrati-lobhatvad-atmany-ati-vancitatva-bodhah -

vancito 'smi vancito 'smi, vancito 'smi na samsayah
visvam gaura-rase magnam, sparso 'pi mama nabhavat

Sri Prabodhanandapadanam

Seeing the Lord's most munificent descent as Sri Gauranga who is the bestower of the paramount gift of love divine, the devotee, feeling insatiable desire for the mercy of this Lord, considers himself to be drastically deceived -

"Deceived, deceived, no doubt, deceived am I! The whole universe became flooded with the love of Sri Gauranga, but alas, my fate was not to get even the slightest touch of it."

- Sri Prabodhananda Saraswati

8.20

sri-gaura-seva-rasa-grdhnu-janasya tad aprapty asankaya khedoktih -

adarsaniyan api nica-jatin
samviksate hanta tathapi no mam
mad-eka-varjjam krpayisyatiti
nirniya kim so 'vatatara devah

Sri Prataparudrasya

The lament of one deeply aspiring for the service of Sri Gaurahari, in the apprehension of not attaining that service -

"He casts His merciful glance upon even low-born persons who are unfit to be seen; yet He will not grant me His audience. Has the Lord (Sri Caitanyadeva) made His advent deciding that He will give His grace to all but me?"

- Sri Pratapa Rudra

8.21

premamaya-svanathati-vadanyatopalabdhes tan nitya-parsadasya dainyoktih -

bhavabdhim dustaram yasya, dayaya sukham uttaret
bharakrantah kharo 'py esa, tam sri-caitanyam asraye

Sri Sanatanapadanam

Realizing his loving Lord's extreme magnanimity, deep humility is expressed by the intimate servitor of the Lord -

"Even this overburdened ass takes shelter of the lotus feet of Lord Sri Caitanya Mahaprabhu, by whose grace the formidable ocean of material existence can be crossed very easily."

- Sri Sanatana Goswami

8.22

maha-prema-piyusa-bindu-prarthinah svadainyanubhutih -

prasarita-mahaprema-, piyusa-rasa-sagare
caitanya-candre prakate, yo dino dina eva sah

Sri Prabodhanandapadanam

One who begs for a drop of the nectar of divine love supreme perceives his own destitution -

"Now that Sri Caitanyacandra - the unlimitedly expansive ocean of the joy of divine love supreme - has made His gracious advent, anyone who remains destitute is surely a genuine pauper."

- Sri Prabodhananda Saraswati

8.23

vipralambha-rasasritasya parama-siddhasyapi viraha-duhkhe hrdayodghatanam -

ayi dina-dayardra-natha he, mathura-natha kadavalokyase
hrdayam tvad-aloka-kataram dayita bhramyati kim karomy aham

Sri Madhavendra Puripadanam

The heart's eruption in the sorrow of separation, even for one who has achieved the ultimate perfection of love in separation -

"O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of Mathura, when shall I see You again? In Your absence my broken heart trembles. Beloved! what shall I do now?"

- Sri Madhavendra Puri

8.24

sri-krsna-virahe asahayavat svanatha-karunakarsanam -

amuny adhanyani dinantarani
hare tvad alokanam antarena
anatha-bandho karunaika-sindho
ha hanta ha hanta katham nayami

Sri Bilvamangalasya

A devotee in separation of Krsna helplessly draws the grace of the Lord of his life -

"O Hari, O guardian of the shelterless, O one and only ocean of mercy, how will I pass my unblest days and nights without a glimpse of You?"

- Sri Bilvamangala Thakura

8.25

vrajendranandana-virahe taj-jivitesvaryah svayam-rupaya api dasivat karpanyam -

ha natha ramana prestha, kvasi kvasi maha-bhuja
dasyas te krpanaya me, sakhe darsaya sannidhim

Sri Radhikayah

Like a maidservant, even Sri Radhika, the heroine of the son of King Nanda, humbly petitions the Lord in His separation -

"O Lord, my loving consort and dearmost hero, where are You? I am Your poor maid-servant, please come to Me."

- Srimati Radharani

8.26

vipralambhe sri-krsna-vallabhanam api grhasaktavad dainyoktih -

ahus ca te nalina-nabha padaravindam
yogesvarair hrdi vicintyam agadha-bodhaih
samsara-kupa-patitottaranavalambam
geham jusam api manasy udiyat sada nah

- Sri Gopikanam

Like persons attached to hearth and home, even the Gopis, the damsels beloved of Lord Sri Krsna, humbly petition the Lord in His separation -

"O lotus-navelled one, Your lotus feet, eternally held as the object of meditation within the hearts of the greatest yogis of profound intellect, are the only resort for delivering those souls fallen into the well of material life. May those holy lotus feet graciously appear within the hearts of we ordinary household ladies."

- the Gopis
-

8.27

viraha-kataro bhakta atmanam aty-asahayam manyate -

gato yamo gatau yamau, gata yama gatam dinam
ha hanta kim karisyami, na pasyami harer mukham

Sankarasya

A devotee afflicted in separation feels himself to be drastically helpless -

"Three hours have passed, six hours have passed, nine hours have passed, a whole day has passed . . . alas, alas, what shall I do? I could not catch a glimpse of the lotus face of Sri Hari!"

Sankara

8.28

govinda-virahe sarva-sunyataya aty-anathavad-dirgha-duhkha-bodha-rupa-prema-cesta -

yugayitam nimesena, caksusa pravrsayitam
sunyayitam jagat sarvam, govinda-virahena me

Sri Sri Bhagavatas Caitanyacandrasya

Because everything appears vacant in the separation of Sri Krsna, divine love's attempt becomes prolonged sorrow in desperate shelterlessness -

"O Govinda, my every moment seems to be a great millennium. Tears flow from my eyes like torrents of rain, and the whole world seems empty in the absence of You."

- the Supreme Lord Sri Caitanyacandra

8.29

sri-krsnaika-vallabhayas tad virahe anubhutakhila-prana-cesta-vyarthataya deha-yatra-nirvaha-syapi lajjakara-socya-vyavaharavat pratitih -

sri-krsna-rupadi-nisevanam vina
vyarthani me 'hany akhilendriyany alam
pasana-suskendhana bharakany aho
vibharmi va tani katham hata-trapah

kesancit

When, in His separation, Krsna's faithful sweetheart realizes Her whole urge for living has been thwarted, even to maintain her body is felt to be a shamefully lamentable task -

"My dear companion, without the service of Sri Krsna's divine form, nature, and pastimes, all my senses have become senseless. Now, how will I be able to shamelessly bear the burden of these wood-like, stone-like senses?"

- revered votary

8.30

ati-vipralambhe jivita-pranayinya rodanam api nija-dambha-matratvena pratiyate - yasyamiti samudyatasya vacanam visrabdham akarnitam

gacchan duram upeksito muhur asau vyavrtya pasyann api

tac chunye punar agatasmi bhavane pranas ta eva sthitah
sakhyah pasyata jivita-pranayini dambhad aham rodimi
Rudrasya

His sweetheart who lives despite intensely feeling His separation thinks that even Her tears are only due to Her pride -

"When He was about to leave, He said, 'I am going.' I heard His words without a care. As He left, from afar He glanced back again and again, but I paid no attention. Now, upon returning to my house which is bereft of Krsna, I am still living - O my friends! see how I cry out of the pride of being the love of His life . . ."
- Rudra

8.31
labdha-sri-krsna-prema-parakasthasya pratiksana-vardhamana-tad-asvadana-lolupataya tad-a-praptivat pratitih; tatra sri-krsna-premnastu sarvocca-saubhagyakara-parama- sudurllabha-pumarthatvan ca sucitam -

na prema-gandho 'sti darapi me harau
krandami saubhagya-bharam prakasitum
vamsi-vilasy-anana-lokanam vina
vibharmi yat prana-patangakan vrtha
Sri Sri Bhagavatas Caitanyacandrasya

A person who has attained to the acme of love for Krsna appears as one bereft of that love, due to the moment by moment growing insatiable desire to taste it; this indicates love for Krsna to be the bestower of the supreme fortune, and the most rarely attained goal of life -

"O My companion, I do not have the slightest scent of love for Krsna - and yet, I cry. This is only for the purpose of exhibiting my great fortune. Without seeing the lovely face of Krsna playing His flute, I worthlessly pass My days, like an insignificant insect."
- the Supreme Lord Sri Caitanyacandra

iti sri-prapanna-jivanamrte
sri-bhakta-vacanamrtantargatam
karpanyam nama astamo 'dhyayah

thus ends the eighth chapter
Surrender in Humility - Words of Nectar from the Devotees
in
Life-Nectar of the Surrendered Souls
Positive and Progressive Immortality

Chapter 9

Sri Sri Bhagavad-vacanamrtam –
Words of Nectar from the Supreme Lord

9.1-2

sri-krsnanghri-prapannanam, krsna-premaika-kanksinam
sarvartty-ajnana-hrt sarva-, bhista-seva-sukha-pradam
prana-sanjivanam saksad-, bhagavad-vacanamrtam
sri-bhagavata-gitadi-, sastrac changrhyate 'tra hi

Herein, collected from the Holy Scriptures headed by Srimad-Bhagavatam and Bhagavad-gita, are words of nectar directly from the lotus mouth of the Supreme Personality of Godhead. This is the nectar to vanquish all sorrow and darkness for the souls surrendered to the lotus feet of Sri Krsna, and also for those aspiring for exclusive love for Krsna. It nourishes the lives of the devotees, pleasing their hearts by fulfilling all their cherished desires for devotional service.

9.3

sri-bhagavatah prapanna-klesa-haritvam -
tvam prapanno 'smi saranam, deva-devam janardanam
iti yah saranam praptas, tam klesad uddharamy aham
Sri Narasimhe

The Supreme Lord dispels the suffering of His surrendered soul -
"I deliver from all suffering one who accepts My shelter, saying, 'O God of gods, O supreme refuge, I am surrendered unto You'."
Sri Nrsimha Purana

9.4

tasya sakrd eva prapannaya sadabhaya-datrtvam -
sakrd eva prapanno yas, tavasmiti ca yacate
abhayam sarvada tasmai, dadamy etad vratam mama
Sri Ramayane

If one seeks refuge in Him just once, He awards fearlessness to that person forever -
"It is My pledge that if anyone just once sincerely petitions Me for shelter, saying 'I am Yours,' then I grant him courage for all time to come."
Sri Ramayana

9.5

sa ca sadhunam paritrana-kartta -
paritranaya sadhunam, vinasaya ca duskrtam
dharma-samsthapanarthaya, sambhavami yuge yuge
Sri Gitayam 4.8

He is the savior of the saints -

"I appear in every age to deliver the saintly devotees, to vanquish the sinful miscreants, and to firmly establish true religion."
Srimad Bhagavad-gita (verses 5-31)

9.6
tasya prarthanurupa-phala-datrtvam -
ye yatha mam prapadyante, tams tathaiva bhajamy aham
mama vartmanuvartante, manusyah partha sarvasah
tatraiva 4.11
He bestows whatever fruit He is petitioned for -
"O Partha, however a person worships Me, I am correspondingly attainable by him. Certainly all men follow My path: they follow that path which is revealed by Me."

9.7
bahu-deva-yajinam sri-krsnetara-devata-prapattir-bhogabhisandhi-mulaiva -
kamais tais tair hrta-jnanah, prapadyante 'nya-devatah
tam tam niyamam asthaya, prakrtya niyatah svaya
tatraiva 7.20

Motivation for sense gratification is the only reason that the worshippers of the many demigods surrender to those gods instead of to Lord Krsna -
"Persons whose good sense is perverted by some material desire become preoccupied with that desire, and thus they adopt the appropriate rules and regulations to worship 'other gods'."

9.8
tat sarvesaresvaratvajnanam eva karminam bahu-deva-yajane karanam -
aham hi sarva-yajnanam, bhokta ca prabhur eva ca
na tu mam abhijananti, tattvenatas cyavanti te
tatraiva 9.24

The elevationists worship 'many gods' due to their ignorance of Sri Krsna's position as the Supreme God of all gods -
"I alone am the enjoyer and the Lord of all sacrifices. Those who worship the demigods, considering them to be independent of Me, are known as superficial worshippers (pratikopasaka). They do not understand My factual position, and thus due to their fallacious worship they deviate from the truth. When they worship as My expansions the demigods headed by the Sungod, they may ultimately gain an auspicious result."

9.9
tatra durmati-duskrti-mudhata-rupo maya-prabhava eva karanam -
na mam duskrtino mudhah, prapadyante naradhamah
mayayapahrtajnana, asuram bhavam asritah
tatraiva 7.15

The cause of such stunted intelligence, evil propensities, and foolishness: the power of illusion (maya) -

"Being merged in maya, foolish and fallen men dedicated to evil deeds resort to the demoniac mentality and do not surrender to Me."

9.10

dvandvatitah sukrtiman eva sri-krsna-bhajanadhikari -

yesam tv anta-gatam papam, jananam punya-karmanam
te dvandva-moha-nirmukta, bhajante mam drdha-vratah

tatraiva 7.28

Only the virtuous soul who rejects both mundane happiness and unhappiness is qualified to worship Lord Krsna -

"Those virtuous persons whose sins have been destroyed are liberated from illusory happiness and unhappiness, and they worship Me with firm resolve."

9.11

sri-krsna-prapattir eva maya-taranopayo nanyah -

daivi hy esa gunamayi, mama maya duratyaya
mam eva ye prapadyante, mayam etam taranti te

tatraiva 7.14

Surrender to Sri Krsna is the only method of overcoming maya -

"This trimodal deluding energy (maya) of Mine is practically insurmountable. Only those who surrender unto Me can overcome it."

9.12

sri-krsna-prapattir eva suddha-jnana-phalam ity anubhavitur mahatmanah sudurllabhatvam -

bahunam janmanam ante, jnanavan mam prapadyate
vasudevah sarvam iti, sa mahatma sudurllabhah

tatraiva 7.19

Absolute surrender unto the lotus feet of Sri Krsna is the purpose of knowledge (jnana) the great soul who realizes this truth is exceedingly rare -

"Having passed through many lifetimes of assiduous spiritual practices, by the influence of sadhu-sanga, the association of saints, one attains to knowledge of My identity, and thus surrenders utterly unto Me. Thereafter, he reaches Me, and realizes that everything without exception is related to Vasudeva, and thus everything that be is of the nature of Vasudeva. Such a great soul is exceedingly rare."

9.13

labdha-cit-svarupasyaiva sri-krsne pare bhaktih, atah sa nirguna eva -

brahma-bhutah prasannatma, na socati na kanksati
samah sarvesu bhutesu, mad-bhaktim labhate param

tatraiva 18.54

A person who has realized his constitutional spiritual nature engages in transcendental devotional service unto the lotus feet of Sri Krsna; therefore, such devotion is transcendental to the three modes of material nature -

"By knowledge of the non-differentiated Absolute Truth, one can achieve self-satisfaction, freedom from lamentation and hankering, and perceive the equality in all beings. And above this, he engages in transcendental devotional service unto Me."

9.14

akhila-rasamrta-murtih sri-krsna eva jnani-gana-mrgya-turiya brahmano mulasrayah -

brahmano hi pratisthaham, amrtasyavyayasya ca
sasvatasya ca dharmasya, sukhasyaikantikasya ca

tatraiva 14.27

Sri Krsna, the embodiment of the entire compass of divine mellows, is the absolute source of the undifferentiated Brahman that the liberationists desire to merge into as the fourth state of the soul -

"Transcendental to the modes of nature as the Axiomatic Truth replete with the divine variegatedness of holy name, form, nature, associates, and pastimes, I alone am the mainstay and fountainhead of Brahman - the ultimate destination of the liberationists (jnanis).

Immortality, immutability, eternality, the eternal sustenance of divine love, and the ultimate ecstasy of the divine mellows of Vrndavana (Vraja-rasa) - all these are supported by Me: the Transcendental, Variegated, Axiomatic Reality - Krsna."

9.15

aupanisat-purusasya sri-krsnasyaiva yogi-jana-mrgyam nikhila-cid-acin-niyantrtvam -

sarvasya caham hrdi sannivisto
mattah smrtir jnanam apohanan ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

tatraiva 15.15

Encompassing the aggregate individuality and collectivity, the Absolute Autocracy over both the material and the spiritual planes is held by Sri Krsna alone, the Supreme Male Dominating Principle as corroborated in the Upanisads; and He is the objective sought after by the yogis -

"I am situated as the Supreme Lord within the hearts of all souls. As a result of a soul's worldly deeds, his remembrance, knowledge, and forgetfulness arise from Me alone. Thus, I am not only Brahman, the Absolute Spirit that pervades the universe, but above that, I am the Supersoul present in the hearts of the living beings, who dispenses the results of their attempts. And even above My worshippable aspects of Brahman and Paramatma, I am the Guru of all souls, the eternal dispenser of their good fortune - I am Bhagavan, the Supreme Personality of Godhead, to be known by all the Vedas; I am the creator and perfect knower of all the axiomatic conclusions of the Vedas (Vedanta)."

9.16

tad-visnoh paramam padam eva gantavyam, tac ca jnaninam anavrtti-karakam
yoginam adi-caitanya-svarupam karminan ca karma-phala-vidhayakam -

tatah padam tat parimargitavyam, yasmin gata na nivartanti bhuyah
tam eva cadyam purusam prapadye, yatah pravrttih prasrta purani
tatraiva 15.4

The desired goal is the supreme, divine lotus feet of Lord Visnu, who is the ordainer of ultimate emancipation for the liberationists (jnanis), the Supreme Lord of the meditationists (yogis), and the rewarder of the elevationists (karmis) -

"Thus one should search out that supreme goal of no return - the lotus feet of Lord Visnu: 'I surrender unto Him, the Original Person from whom the perpetual material world has extended'."

9.17
avidya-nirmuktah sampurna-jna eva lila-purusottamam
sri-krsnam eva-nikhila-bhavair-bhajante -
yo mam evam asammudho, janati purusottamam
sa sarva-vid bhajati mam, sarva-bhavena bharata
tatraiva 15.19

Those liberated from ignorance and endowed with full-fledged knowledge render service in all devotional mellows headed by consorthood (madhura-rasa), unto Sri Krsna, the Supreme Hero of divine pastimes (Lila-purusottama) -

"O Bharata, one who is liberated from illusion, and thus knows Me alone as the Supreme Personality - such a full-fledged savant serves me in all respects (mellows)."

9.18
karma-jnana-dhyana-yoginam api (tat tad bhavam tyaktva) ye maccit-sakti-gata-sraddham-asritya bhajante ta eva sarva-sresthah -
yoginam api sarvesam, mad-gatenantaratmana
sraddhavan bhajate yo mam, sa me yuktatamo matah
tatraiva 6.47

Of all yogis who follow the paths based on action, knowledge, and meditation (karma, jnana, dhyana), the topmost are those who (abandon their respective attitudes in order to) take refuge in their heart's faith in My personal potency (svarupa-sakti), and thus engage in my pure devotional service -

"In My opinion, of all types of yogis, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."

9.19
niravacchinna-prema-bhakti-yajino mat-parsada eva parama-sresthah -
mayy-avesya mano ye mam, nitya-yukta upasate
sraddhaya parayopetas, te me yuktatama matah
tatraiva 12.2

My associates who serve Me in uninterrupted loving devotion are the most superior -

"Dedicating his whole life to devotional service with unalloyed faith, one who absorbs his heart in Me is definitely the highest of all devotees."

9.20

sri-krsne svayam-rupatvam sarvamsitvam sarvasrayatvam cid-vilasamayatvan ca -

mattah parataram nanyat, kincid asti dhananjaya

mayi sarvam idam protam, sutre mani-gana iva

tatraiva 7.7

The original form of Godhead, Sri Krsna, is the origin of all incarnations, the ultimate refuge, and the enjoyer of dynamic divinity-

"O Dhananjaya, there is none superior to Me. Everything that be is linked with Me in My Visnu form, like gems strung on a thread."

9.21

svayam-rupasya svarupa-sakti-pravarttanam asritya raga-bhajanam eva parama-pandityam -

aham sarvasya prabhavo, mattah sarvam pravarttate

iti matva bhajante mam, budha bhava-samanvitah

tatraiva 10.8

The ultimate sagacity is in Raga-bhajana, spontaneous devotion (headed by servitude unto Sri Radhika), under the impetus of the personal potency of the Original Lord who is beauty's own self -

"Know Me as the source of everything that be, spiritual or material. Understanding this, the truly intelligent souls give their hearts to Me: they engage in My pure devotional service."

(As soon as persons with the propensity for service in love [*bhava-bhajan*] realize the original form of Godhead [*svayam-rupa*] to be the fountainhead of all currents of worship and devotion, then, in the mellow of divine consorthood *[madhura-rasa*], they will necessarily feel deep loyalty to intimately follow the impetus of full-blown service, this impetus being the Lord's personal potency [*svarupa-sakti*] or the Female Embodiment of the acme in devotion [*mahabhava-svarupa* . In this way, they attain to the servitude of Srimati Radharani [*Sri Radha-dasya*]. The purport is that the potency of Sri Krsna is also the Inauguratress of worship and devotion unto Him, and to engage in pure devotional service always in the shelter of such a conception in pure heart's devotion constitutes servitude to the Guru for the Gaudiya Vaisnavas, or *Sri Radha-dasya* in *madhura-rasa*.)

9.22

mad-arpita-prana mad-asritah parasparam sahayyena mad-alapanaprasada-ramanadi-sukham nityam eva labhante -

mac-citta mad-gata-prana, bodhayantah parasparam

kathayantas ca mam nityam, tusyanti ca ramanti ca

tatraiva 10.9

My male or female servitors, who have dedicated their entire lives to Me and taken full shelter in Me, mutually assist one another in a manner befitting their respective internal devotional

aptitudes. They eternally relish conversing about Me, the satisfaction of serving Me, and the nectar of devotion culminating in My divine consorthood -

These are the symptoms of these exclusive devotees:

"With heart and soul dedicated unto Me, they constantly exchange their devotional ecstasies while conversing about Me. By such hearing and chanting, in the stage of practice (sadhana) they enjoy the happiness of devotion; and in the stage of perfection (sadhya), that is, in the achievement of divine love (prema), they relish up to the mellow of My intimate relationship in divine consorthood, in the free spontaneity of Vraja."

9.23

bhava-sevaiva bhagavad-vasikarane samartha -

patram puspam phalam toyam, yo me bhaktya prayacchati
tad aham bhakty-upahrtam, asnami prayatatmanah

tatraiva 9.26

Only loving service (bhava-seva) can subjugate the Supreme Lord -

"Whatever the pure-hearted devotees lovingly offer unto Me, such as Tulasi leaf, flower, fruit, and water, I accept with heartfelt affection."

9.24

krsnaika-bhajana-silasya tat prabhavena vidhuyamanany abhadrani duracaravad
drstany api durabhisandhi-mulakavan na garhaniyany api ca svarupatas tad eka
bhajanasya paramadbhuta-mahatmyat sah sadhur eva -

api cet suduracaro, bhajate mam ananya-bhak
sadhur eva sa mantavyah, samyag vyavasito hi sah

tatraiva 9.30

By the potency of the purging effect of devotion for Krsna, glaring inauspicious traits may arise in the character of a person who is exclusively devoted to the service of the Lord. Although such faults may seem to be abominable, they are not condemnable as born of evil motivations (as in a non-devotee). On the contrary, due to the natural, marvelous pristine glory of his exclusive devotion (ananya-bhajana), that devotee is to be known as a true saint -

"If a person serves Me with heart exclusively devoted, even if his practices are abominable he is to be revered as a true saint (sadhu) because his life's resolve is perfect in all respects."

9.25

sodhana-prakriya-jata-mala-nihsaranasya, malina-vastunah
svabhavika-mala-vicchuranena saha na kadapy ekatvam.
tadrg bhaktah ksipram sudhyati, na kadapi nasyatiti paramasvasa-pradatvam -

ksipram bhavati dharmatma, sasvac-chantim nigacchati
kaunteya pratijanihi, na me bhaktah pranasyati

tatraiva 9.31

The supreme assurance: the purging of dirt by a process of purification and the natural emanation of dirt from a contaminated thing can never be one. Such a devotee is swiftly purified - he is never lost -

"O son of Kunti, it is My promise that a soul who adopts exclusive devotion unto Me will definitely never fail. Despite the initial purging and sudden appearance of his defects, such anomalies are rapidly dispelled by his continuous remembrance of Me in repentance for the impediments to his service. He becomes impeccably devout in the soul's natural constitutional behavior, and as a result of his devotion he attains supreme relief from the bondage of both sinfulness and piety."

9.26
gham-bhuta-visuddha-sattva-murtim asritya tamasa-prakrtayo 'pi paramam gatim labhante -
mam hi partha vyapasritya, ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras, te 'pi yanti param gatim
tatraiva 9.32

By taking shelter of Sri Krsna, the embodiment of unadulterated, concentrated pure goodness, even the most depraved reach the supreme destination -

"O Partha, by expressly taking refuge in exclusive devotion for Me, even low-born barbarous peoples that subsist on cow's flesh, corrupt women such as prostitutes, and humans of lower order such as merchants and laborers - they all swiftly reach the supreme destination. Nothing can impede those who take shelter in devotion unto Me."

9.27
baddha-jivanam prakrti-yantritatvam isvarasyobhaya-niyamakatvan ca -
isvarah sarva-bhutanam, hrd-dese arjuna tisthati
bhramayan sarva-bhutani, yantrarudhani mayaya
tatraiva 18.61

The conditioned souls are enslaved by material nature, but the Lord is the controller of both nature and the living beings -

"O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavor of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavors."

9.28
suddha-jivanam-anucaitanya-svarupatvat sa-sima-svatantratayah sad-vyavaharena paresasraye para-santih -
tam eva saranam gaccha, sarva-bhavena bharata
tat prasadat param santim, sthanam prapsyasi sasvatam
tatraiva 18.62

The pure spirit souls have finite independence due to their constitutional nature as atomic conscious entities; by proper utilization of that independence, they take shelter of the Supreme Lord and thus attain to the supreme peace -

"O Bharata, surrender unto that Lord in all respects. By His grace you will attain to supreme peace and the eternal abode."

9.29

bhakta-bandhavasya bhagavatah parama-marmopadesah -

sarva-guhyatamam bhuyah, srnu me paramam vacah
isto 'si me drdham iti, tato vaksyami te hitam

tatraiva 18.64

The most hidden of all hidden treasures of the Lord: the most affectionate advice of the devotee's dear friend -

"I have revealed to you My hidden teaching of the non-differentiated Absolute, and My more hidden teaching of the Almighty Dominion. Now hear the most hidden of all hidden treasures concerning Me, the Sweet Absolute. Of all the teachings I have imparted within this Gita-sastra, this is topmost. You are most dear to Me, and thus I am explaining this for your best benefit."

9.30

parama-madhurya-murtteh kama-devasya kama-sevanusilanam eva niscitam sarvottama-phala-praptih -

man mana bhava mad-bhakto, mad-yaji mam namaskuru
mam evaisyasi satyam te, pratijane priyo 'si me

tatraiva 18.65

Beyond all doubt, the highest attainment is to serve the (supramundane [aprakrta]) desires of the Sweet Absolute Cupid -

"Be My devotee, give Me your heart. Do not think of Me as the karma-yogis, jnana-yogis, and dhyana-yogis do. Sacrifice your every endeavor for Me, the Supreme Personality of Godhead. It is my vow that without a doubt You will then achieve the servitude of My own Self, which is the embodiment of truth, sentience, and beauty. Because you are most dear to Me do I reveal this transcendental devotion to you."

9.31

nikhila-dharmadharma-vicara-parityagenadvaya jnana-svarupasya sri-vrajendranandanaika-vigrahasya pada-padma-
saranad eva sarvapac-chanti-purvaka sarva-sampat-praptih -

sarva-dharman parityajya, mam ekam saranam vraja
aham tvam sarva-papebhyo, moksayisyami ma sucah

tatraiva 18.66

The only way to gain relief from all adversities, the only way to find the hidden treasure, is to abandon all consideration of religiosity or irreligiosity and surrender unto the lotus feet of the Absolute Reality the Beautiful Sri Krsnacandra, the divine son of King Nanda -

"To impart knowledge of My all-comprehensive aspect, Brahman, as well as knowledge of My all-permeating aspect, Paramatma, whatever teachings I have given, based in general on: the duties of the socio-religious ranks of life, the duty of the mendicant, selflessness, internal and external sense-control, meditation, subservience to the dominion of the Almighty -

now I ask you to summarily dismiss every one of those religiosities and surrender unto Me, the Personality of Godhead, Bhagavan. Then I shall deliver You from all sin of this worldly sojourn, as well as any sin incurred by giving up the aforementioned duties or religiosities. There will be no cause for you to lament that your life's mission is unfulfilled."

9.32
sri-harer eva sarva-sad-asaj-jagat-karanatvam -
aham evasam evagre, nanyad yat sad-asat-param
pascad aham yad etac ca, yo 'visisyeta so 'smy aham
Srimad-Bhagavate 2.9.32

Sri Hari is the cause of all worlds, gross and subtle -

"Prior to the creation of this universe, only I existed. The gross, the subtle, and even the indefinable non-differentiated Absolute, Brahman - nothing whatsoever existed separately from Me. After the creation, I exist as the aggregate entity; and after the cataclysm, only I shall remain."
Srimad-Bhagavatam (verses 32-57)

9.33
nikhila-sambandhabhidheya-prayojanatmaka-veda-jnanam tasmad eva -
jnanam me paramam-guhyam, yad-vijnana-samanvitam
sa-rahasyam tad-angan ca, grhana gaditam maya
tatraiva 2.9.30

The aggregate of knowledge propounded by the Vedas - relation, means, and end (sambandha, abhidheya, prayojana) - arises from Him alone -

"To be merciful upon you do I teach you the most esoteric knowledge of Me, including - the realization of My nature and entourage (sambandha-tattva), the inconceivable mystery of loving devotion or prema-bhakti (prayojana-tattva), and its constituent part in the form of devotional practice or sadhana-bhakti (abhidheya-tattva). Now hear My message attentively, and accept what I impart to you."

9.34
sri-krsnatmaka-dharmamayam eva veda-jnanam tasmad brahmanadhigatam -
kalena nasta pralaye, vaniyam veda-samjnita
mayadau brahmane prokta, dharmo yasyam mad atmakah
tatraiva 11.14.3

The teaching of eternal religion, nondifferent from Sri Krsna, is received from Sri Krsna by Lord Brahma -

"The message of the Vedas is eternal religion, nondifferent from Me. When in the course of time those eternal teachings disappeared from view with the universal cataclysm, I imparted them to Lord Brahma at the dawning of a new creation."

9.35
paramananda-svarupa-sri-krsnaptir eva sarva-srestha-sukha-praptih -
mayy arpitatmanah sabhya, nirapeksasya sarvatah

mayatmana sukham yat tat, kutah syad visayatmanam
tatraiva 11.14.12

The ultimate happiness is the attainment of the service of Sri Krsna, who is divine ecstasy personified -

"My dear saints, where can the materialists find the happiness that I, the embodiment of divine ecstasy, bestow within the hearts of those who offer life and soul unto Me, and who have thus become indifferent to all else?"

9.36-37
karma-yogadi-labhyam phalam vanchati cet prapnoty eva krsna-bhaktah -
yat karmabhir yat tapasa, jnana-vairagyatas ca yat
yogena dana-dharmena, sreyobhir itarair api
sarvam mad-bhakti-yogena, mad-bhakto labhate 'njasa
svargapavargam mad-dhama, kathancid yadi vanchati
tatraiva 11.20.32-33

When a devotee desires any object which is attainable by the practitioners of religiosity based on karma, jnana, and yoga, all his requirements are summarily achieved -

"By engaging in devotional service, my devotee effortlessly attains anything and everything attainable in this world by virtuous practices such as duty, austerity, learning, detachment, meditation, charity, or religiosity. Even residence in Vaikunthaloka is his for the asking, to say nothing of the attainment of heaven or liberation."

9.38
aikantika diyamanam api kaivalyadikam na vanchanti -
na kincit sadhavo dhira, bhakta hy ekantino mama
vanchanty api maya dattam, kaivalyam apunar bhavam
tatraiva 11.20.34

The exclusive devotees never aspire for liberation headed by emancipation in the Absolute, even if it is offered to them -

"Even if I desire to award it to them, my sagacious, saintly, exclusive devotees will never accept the ultimate emancipation of oneness in Brahman."

9.39
kaivalyac-chreyah salokyadikam api necchanti -
mat-sevaya pratitam te, salokyadi-catustayam
necchanti sevaya purnah, kuto 'nyat kala-viplutam
tatraiva 9.4.67

Nor do they aspire for even positive liberation, beginning with residence in the Lord's abode, which is infinitely superior to ultimate emancipation of oneness in Brahman -

"When My dedicated pure devotee never accepts any of the four kinds of positive liberation (salokya, etc.) even if they avail themselves to him by dint of his service unto Me, then why will he ever wish for materialistic enjoyment and ultimate emancipation in Brahman (sayujya-mukti), which are very swiftly vanquished by the march of time? By sayujya-mukti,

the soul's eternal status falls into the jaws of death. Thus, sense enjoyment and monistic liberation hold no permanence."

9.40

prabala bhaktir eva bhagavad-vasikarana-samartha, na hi yoga-jnanadayah -
na sadhayati mam yogo, na sankhyam dharma uddhava
na svadhyayas tapas tyago, yatha bhaktir mamorjita
tatraiva 11.14.20

Only intense devotion can subjugate the Supreme Lord; meditation, knowledge, etc., cannot -

"O Uddhava, pursuits such as eight-step yoga, knowledge of oneself as one with Brahman, brahminical religiosity and Vedic study, all kinds of austerity, selflessness in asceticism - none of these can bind Me as intense devotion does."

9.41

krsna-bhaktih svapakan api janma-dosat punati -
bhaktyaham ekaya grahyah, sraddhayatma priyah satam
bhaktih punati man-nistha, svapakan api sambhavat
tatraiva 11.14.21

Krsna-bhakti delivers even barbarous outcasts from the contamination of their low birth -

"I, who am dear to the sadhus, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcast who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."

9.42

prabala bhaktir ajitendriyan api visaya-bhogad-uddharati -
badhyamano 'pi mad-bhakto, visayair ajitendriyah
prayah pragalbhaya bhaktya, visayair nabhibhuyate
tatraiva 11.14.18

Intense devotion delivers even persons of uncontrolled senses from worldly enjoyment -

"A person adopting the path of devotion may suffer the obstacle of his mind loitering somewhat in thoughts of mundanity, due to former habits of sensual dalliance. As he cultivates devotion, his service aptitude develops. And the more his boldness to serve increases, the more that materialistic devotee is gradually able to curb his attraction for the mundane. The only cause of failure for such aspirants is their lack of sincerity."

9.43-46

labdha-suddha-bhakti-bijasya nirvinnasyanubhuta-duhkhatmaka-
kama-svarupasyapi tat tyagasamarthya-garhana-silasya tatra niskapata-nistha-purvaka-yajita-bhakty-angasya bhaktasya sanair
bhagavan hrdayoditah san nikhilavidya tat karyani ca vidhvamsayanniravacchinna-nija-cinmaya-vilasa-dhamaivaviskaroti -
jata-sraddho mat-kathasu, nirvinnah sarva-karmasu
veda duhkhatmakan kaman, parityage 'py anisvarah

tato bhajeta mam pritah, sraddhalur drdha-niscayah
jusamanas ca tan kaman, duhkhodarkams ca garhayan
proktena bhakti-yogena, bhajato ma 'sakrn muneh
kama hrdaya nasyanti, sarve mayi hrdi sthite
bhidyate hrdaya-granthis, chidyante sarva-samsayah
ksiyante casya karmani, mayi drste 'khilatmani
tatraiva 11.20.27-30

For one who receives the seed of devotion, who is selfless and penitent, denouncing his inability to abandon mundane enjoyment despite realizing it to be the embodiment of suffering, and who sincerely gives himself incessantly to all the practices of devotion - in the heart of such a devotee, the Supreme Lord ascends like the rising sun to annihilate all ignorance with its reactions, revealing His divine personality in all its pristine glory -

"He who has imbibed heart's faith in the tidings of My name, nature, and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learnt that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: when his objective is pure and sincere, I give him My mercy.

"In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. And I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion.

"By bringing Me - the Soul of all souls - into his heart, no evil can remain there. Swiftly is the hard knot of mundane ego severed, all doubts are slashed, and all mundane action is exhausted for that earnestly aspiring devotee."

9.47
jnana-vairagyadinam kadacit suddha-bhakti-badhakatvam ato na bhakty-angatvam - tasman mad-bhakti-yuktasya, yogino vai mad-atmanah
na jnanam na ca vairagyam, prayah sreyo bhaved iha
tatraiva 11.20.31

Since pursuits based on knowledge-cum-renunciation are sometimes agents of obstruction to pure devotion, they can never be integral parts of devotion -

"The practice of dry gnosticism and stoic abnegation (jnana and vairagya) are unnecessary, and generally cannot be beneficial, for the faithful devotee who dedicates his heart and all his activities to the service of My lotus feet." (Even if jnana and vairagya are superficially employed in a preliminary stage, they are nonetheless not to be considered integral parts of pure devotion, which stands independently in her divine superexcellence.)

9.48
sraddhaya eva kevala-bhakty-adhikara-datrtvam na jatyadeh -
kevalena hi bhavena, gopyo gavo naga mrgah
ye 'nye mudha-dhiyo nagah, siddha mam iyur anjasa
tatraiva 11.12.8

It is faith that qualifies one for exclusive devotion, not birth or any other worldly qualification -

"O Uddhava, simply by their unalloyed hearts did the cowherd ladies, the cows of Vraja, the trees headed by the Yamalarjunas, the animals, the snakes headed by the evil Kaliya, and various objects of stultified intelligence headed by the shrubs and creepers of Vrndavana all attain perfection and swiftly reach Me." (Herein, sadhana-siddha Gopis and various other devotees who attained to perfection by pure devotional practice have been referred to.)

9.49

sastra-vihita-svadharma-tyagenapi bhagavad-bhajanam eva karttavyam -

ajnayaiva gunan dosan, mayadistan api svakan
dharman samtyajya yah sarvan, mam bhajet sa ca sattamah
tatraiva 11.11.32

One must worship Lord Hari, even if it is necessary to abandon scripturally enjoined prescribed duties to do so -

"In the Scriptures of Religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (sadhu)."

9.50-51

sarva-jivavataranam apy atma-svarupah svayam-rupo vraja-kisora
e v a s a k a l a - s v a r u p a - v r t t i - r a s a - s a m a h a r a - m a d h u r a - b h a v e n a
sruti-smrtivihita-pati-devatadi-nistha-parityagenaiva tat-krida-puttalakair iva
jivaih kama-rupanugatyena bhajaniyah. nikhila-klesa-dustasura-
samaja-pati-puttradi-bhayat sa raksisyaty eva -

tasmat tvam uddhavotsrjya, codanam praticodanam
pravrttin ca nivrttin ca, srotavyam srutam eva ca
mam ekam eva saranam, atmanam sarva-dehinam
yahi sarvatma-bhavena, maya sya hy akutobhayah
tatraiva 11.12.14-15

The original form of the Lord is Vraja-kisora, the adolescent cowherd boy of Vrndavana, and He is the Soul of all souls and of all incarnations of God as well. Actually forsaking the Vedic and allied scriptural injunctions of allegiance to husband and venerable personages headed by the demigods, one should, as the soul's pursuit in divine consorthood - the natural aggregate of all devotional mellows - follow the path of aspiring for union with that transcendental cowherd exclusively for His transcendental pleasure, and serve Him in pure devotion like a play-doll in His hands. He unfailingly protects one from the fear of all tribulation, demons, society, husband, son and family -

"O Uddhava, totally abandoning the precepts of religiosity incited by the Vedas and corroborated in the Smrti Scriptures, rejecting all injunctions and prohibitions, either well-known or yet to be known, take exclusive refuge in Me, the Soul of all beings - Sri Krsna, the Sweet Absolute. When you can do that with every mellow of your heart, you will be situated in My heart and thus not threatened from any quarter."

9.52

jivanam tyakta-bhukti-mukti-devatantarapti-sprhanam grhita-
s r i - k r s n a n u g a t y a m a y a - j i v a n a n a m e v a
nitya-svarupa-siddhis-tadantaranga-sri-rupanuga-bhajana-parikaratvan ca sampadyate -

martyo yada tyakta-samasta-karma
niveditatma vicikirsito me
tadamrtatvam pratipadyamano
mamatma-bhuyaya ca kalpate vai

tatraiva 11.29.34

Utterly abandoning desire for worldly enjoyment or liberation, or the desire to become one of the demigods, the souls who embrace the service of Sri Krsna realize their eternal divine identity and attain confidential servitude to the Lord, gaining admission into the group of the followers of Srila Rupa Goswami -

"When the mortal being gives up all worldly attempts, completely offers himself to Me, and acts exclusively according to My desire, he attains to the state of nectar, or positive immortality. He is then accepted: he becomes qualified to enjoy the acme of divine ecstasy, united with Me as My family member."

9.53

sva-priya-parikarena vina sri-bhagavato 'py atma-sattayam apy anabhilasah -

naham atmanam asase, mad-bhaktaih sadhubhir vina
sriyan catyantikim brahman, yesam gatir aham para

tatraiva 9.4.64

Even the Supreme Lord does not wish to lead a life without the company of His beloved associates -

"O best of the brahmanas, without the company of those sadhus for whom I alone am the only shelter, I desire neither the bliss of My own nature nor My eternal six opulences."

9.54

ananya-bhajanam eva sri-bhagavato bhaktanan ca parasparam tyagasahane karanam -

ye daragara-putrapta-, pranan vittam imam param
hitva mam saranam yatah, katham tams tyaktum utsahe

tatraiva 9.4.65

In exclusive devotion, the Supreme Lord and His devotees cannot tolerate each other's separation -

"They have left home, son, wife, relatives, wealth, life, this world, the next world - just to surrender to Me. How can I ever dream of leaving them?"

9.55

madhura-rasasyaiva sri-hari-vasikarane mukhyatvam
tatradhisthitasya darsanam eva sampurna-darsanam -

mayi nirbandha-hrdayah, sadhavah sama-darsanah
vase kurvanti mam bhaktya, sat-striyah sat-patim yatha

tatraiva

Divine consorthood is the principle subduer of Sri Hari, and the vision of those who adopt it is perfect and complete -

"As a chaste wife charms her virtuous husband, the sadhus of poised vision who adore Me with all their hearts similarly charm Me by the influence of their love."

9.56

s r i - l i l a - p u r u s o t t a m a s y a svecchakrta-svasraya-vigrahagananugatyamaya-nija-nitya-vraja-vastava-mula-paricaya-prakase priti-tattvasyaiva-maulikatvat, nyayady asya tad asritatvam tad adhinatvan ca, dvijasya hari-bhakta-vasyatvan ca prakasitam -

aham bhakta-paradhino, hy asvatantra iva dvija
sadhubhir-grasta-hrdayo, bhaktair-bhakta jana-priyah
tatraiva 9.4.63

The Original Supreme Lord of divine pastimes - the son of the King of Vraja - is by nature submissive to his surrendered souls, by His own sweet will. In the manifestation of the Lord's eternal fundamental identity, it is revealed that because love is everything to Him, law is naturally dependent upon and thus subordinate to love, and a brahmana is subordinate to the devotee of the Lord -

"O My dear brahmana, I am subordinate to My devotee, and therefore I am like one who has no independence. The sadhu devotees have captured My heart. And not to speak of My devotees, those who are devoted to My devotees are also dear to Me."

9.57

sri-krsna-prapannesu tyaktakhila-svajana-svadharmesu tat-padaika-ratesu tad-viraha-kataresu sri-bhagavato nija-nama-prema-parikara-vigraha-lilarasa-pradanena paramatmiyavat paripalana-pratisruti-rupa paramasvasa-vani -

tam aha bhagavan prestham, prapannarti-haro harih
ye tyakta-loka-dharmas ca, mad arthe tan vibharmy aham
tatraiva

For the devotees who have surrendered to the lotus feet of Sri Krsna, who have given up their families and prescribed duties for Him, and who within their deep absorption in His service feel brokenhearted by His separation, the Lord's message of supreme reassurance is His pledge as the most intimate family member to maintain the life of His devotee by giving His own name, affection, associates, body, and the ambrosia of His pastimes -

The Supreme Lord Sri Hari, the vanquisher of the anguish of His surrendered souls, told His dearmost surrendered soul (Uddhava, the messenger):

"I personally maintain those who have given up their prescribed duties and social obligations for Me."

iti sri-prapanna-jivanamrte
sri-bhagavad-vacanamrtam nama navamo 'dhyayah

thus ends the ninth chapter
Words of Nectar from the Supreme Lord

in
Life-Nectar of the Surrendered Souls
Positive and Progressive Immortality

Chapter 10

Avasesamrtam - Divine Remnants of Nectar

10.1

sankirtyamano bhagavan anantah
srutanubhavo-vyasanam hi pumsam
pravisya cittam vidhunoty asesam
yatha tamo 'rko 'bhram ivati-vatah
Bhagavatam, 12.12.48

When the singing of the glorious qualities of the Supreme Lord Hari's personality is heard, He enters into the hearts of men to banish all their miseries, as the sun dispels the darkness and strong winds disperse the clouds.

10.2

mrsa-giras ta hy asatir asat-katha
na kathyate yad bhagavan adhoksajah
tad eva satyam tad uhaiva mangalam
tad eva punyam bhagavad-gunodayam
Bhagavatam, 12.12.49

"Those words in which the glory of the transcendental Lord Sri Hari are not sung - such imaginary, deceptive utterances are to be known as falsehood. And those words in which the divine qualities of the Lord appear - such expressions are to be known as truth, the bestower of all success, and the source of all virtue."

10.3

tad eva ramyam ruciram navam navam
tad eva sasvan manaso mahotsavam
tad eva sokarnava-sosanam nrnam
yad uttamah-sloka-yaso 'nugiyate
Bhagavatam, 12.12.50

"Those words in which the renown of Uttamahsloka Sri Hari (He, the singing of whose glories destroys the ignorance of the world) are broadcast at every second - such expressions alone constantly bestow newer and newer nectar, they inaugurate the heart's grand festival, and they dissolve the ocean of lamentation."

10.4

na tad vacas-citra-padam harer-yaso

jagat-pavitram pragrnita karhicit
tad anksa-tirtham na tu hamsa-sevitam
yatracyutas tatra hi sadhavo 'malah
Bhagavatam, 12.12.51

"Those utterances that despite their charming, ornamental presentation never describe the renown of Sri Hari, which alone purifies the universe - such words attract only crow-like, superficial men, but they are never attended by the learned. This is because the immaculate-hearted sadhus adore the melodious words that sing the glories of the Supreme Lord."

10.5
yasah sriyam eva parisramah paro
varnasramacara-tapah-srutadisu
avismrtih sridhara-padapadmayor
gunanuvada-sravanadaradibhih
Bhagavatam, 12.12.54

"The prescribed duties of the Varnasrama hierarchy, performance of austerity, and study of the Scriptures - belabored adherence to such practices merely panders to one's reputation and influence. But by the divine services beginning with devotedly hearing the glories of the Lord, the supreme reward of never forgetting the lotus feet of Sri Hari is gained."

10.6
tasyaravinda-nayanasya padaravinda-
kinjalka-misra-tulasi-makaranda-vayuh
antar-gatah sva-vivarena cakara tesam
sanksobham aksarajusam api citta-tanvoh
Bhagavatam, 3.15.43

"A beautiful fragrance emanated from the Tulasi united with the stamens of the lotus flowerlike feet of the lotus-eyed Supreme Lord. When the breeze carrying that divine fragrance entered the nostrils (of the Catuh-sana), it caused jubilation in their hearts, and the hairs of their bodies stood erect, despite their zealous attachment to the non-differentiated Brahman."

10.7
atmaramas ca munayo, nirgrantha apy urukrame
kurvanty ahaitukim bhaktim, ittham-bhuta-guno harih
Bhagavatam, l.7.10

"Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Sri Krsna, the performer of marvelous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."

10.8
srnvatah sraddhaya nityam, grnatas ca sva-cestitam

natidirghena kalena, bhagavan visate hrdi
Bhagavatam, 2.8.4

"Swiftly does the Lord enter into the hearts of those who with faith constantly hear and chant the glories of His personality."

10.9

nigama-kalpa-taror galitam phalam
suka-mukhad-amrta-drava-samyutam
pibata bhagavatam rasam alayam
mahur aho rasika bhuvi bhavukah
Bhagavatam, l.l.3

"This Holy Scripture, which describes the glories of the Supreme Lord, has descended intact from the wish-fulfilling tree of the Vedas, and it is enhanced by the nectar of the lotus mouth of Sri Sukadeva Goswami. O connoisseurs of the mellows of devotion, please constantly relish this fruit, which is the embodiment of those mellows. O devotees blessed with heart's devotion, as long as you are not utterly dissolved in the reality of ecstasy, that is, as long as your hearts are not merged in devotional mellow, then taste the Srimad-Bhagavatam in your life in this world (as a pure votary of Divinity); and even when your hearts are overflooded, you will perpetually continue to drink this supreme nectar divine."

10.10-11

upakramamrtan caiva, sri-sastra-vacanamrtam
bhakta-vakyamrtan ca sri-, bhagavad-vacanamrtam
avasesamrtan ceti pancamrtam mahaphalam
bhakta-pranapradam hrdyam, granthe 'smin parivesitam

Comprised of five nectars (pancamrtam) respectively entitled Upakramamrtam, Sri Sastra-vacanamrtam, Sri Bhakta-vacanamrtam, Sri Bhagavad-vacanamrtam, and Avasesamrtam (Prelude to Approaching Nectar, The Nectar of Scriptural Word, Words of Nectar from the Devotees, Words of Nectar from the Supreme Lord, and The Divine Remnants of Nectar), the supreme fruit that gives life to the devotees and delights their hearts has been served in this book.

10.12

sri-caitanya-hareh sva-dhama-vijayac catuh-satabdantare
srimad-bhaktivinoda-nandana-matah karunya-saktir-hareh
srimad-gaura-kisorakanvaya-gatah sri-krsna-sankirtanaih
sri-siddhanta-sarasvatiti-viditas caplavayad-bhutalam

Within four hundred years after Sri Caitanyahari returned to His holy abode, a great soul descended in divine succession from Srila Gaura Kisora Babaji Maharaja, as the potency of Lord Krsna's mercy incarnate. Recognized as the joy of Srila Bhaktivinoda Thakura and renowned throughout the universe as Srimad Bhakti Siddhanta Saraswati, he flooded this earth planet with boundless Sri Krsna-sankirtana.

10.13

saubhagyatisayat sudurllabham api hy asyanukampamrtam
labdhvodara-mates tadiya karunadesan ca sankirtanaih
sat-sangair labhatam pumartha-paramam sri-krsna-premamrtam
ity esa tv anusilanodyama ihety agas ca me ksamyatam

A great fortune came down upon me. Although it was the rarest thing, I received the nectar of that great soul's mercy through his gracious ordinance: 'By performing Sankirtana in sadhu-sanga, may you fulfill the ultimate goal of your life - Sri Krsna-prema.' So now, I try to practice this; may I be forgiven for any offenses in my attempt.

10.14

sri-srimad-bhagavat-padambuja-madhu-svadotsavaih sat-padair
niksipta madhu-bindavas ca parito bhrasta mukhat gunjitaih
yatnaih kincid ihahrtam nija-para-sreyo 'rthina tan maya
bhuyo-bhuya ito rajamsi pada-samlagnani tesam bhaje

"The bees, intoxicated in the festival of drinking the honey of the Lord's lotus feet, busily humming the glories of the Lord, drops of honey from their mouths fall and scatter all around; for my own divine prospect, I've carefully collected some of those drops herein -
and thus do I worship the dust of the holy lotus feet
of those saints, again and again."

10.15

granthartham jada-dhi-hrdi tv iha mahotsahadi-sancaranair
yesan catra satam satirtha-suhrdam samsodhanadyais ca va
yesan capy adhame krpa mayi subha pathadibhir vanyatha
sarvesam aham atra pada-kamalam vande punar vai punah

In the preparation of this book, those who have infused vitality within my poor heart, or who have assisted in the study, reading, or amendment of the book, or who have in any other way contributed toward its production - unto the lotus feet of all those well-wishing Godbrothers and good devotees who have extended or who may in the future extend their goodwill upon this humble soul, I hereby offer my obeisances again and again.

10.16

gaurabde jaladhisu-veda-vimite bhadre-sita-saptami
tatra sri-lalita-subhodaya-dine sriman-navadvipake
ganga-tira-manorame nava-mathe caitanya-sarasvate
sadbhih sri-guru-gaura-pada-saranad-granthah samaptim gatah

At the charming new temple of the name Sri Caitanya Saraswata Math, situated on the banks of the holy river Ganga, at Sri Dhama Navadvipa, and in the association of the devotees, in the shelter of the lotus feet of the Divine Master and the Supreme Lord Sri Caitanyadeva this work was completed on the Holy Advent Day of Sri Lalita Devi - the seventh day of the bright moon of Bhadra in the year 457 Gaurabda (7th September, 1943).

iti sri-prapanna-jivanamrte avasesamrtam nama dasamo 'dhyayah

thus ends the tenth chapter
The Divine Remnants of Nectar

thus ends
Life-Nectar of the Surrendered Souls
Positive and Progressive Immortality
May this be an offering unto Lord Sri Krishna

Sri Sri Prabhupada-padma Stavakah

1

sujanarbuda-radhita-pada-yugam
yuga-dharma-dhurandhara-patra-varam
varadabhaya-dayaka-pujya-padam
pranamami sada prabhupada-padam

2

bhajanorjita-saj-jana-sangha-patim
patitadhika-karunikaika-gatim
gati-vancita-vancakacintya-padam
pranamami sada prabhupada-padam

3

atikomala-kancana-dirgha-tanum
tanu-nindita-hema-mrnala-madam
madanarbuda-vandita-candra-padam
pranamami sada prabhupada-padam

4

nija-sevaka-taraka-ranji-vidhum
vidhutahita-hunkrita-simha-varam
varanagata-balisa-sanda-padam
pranamami sada prabhupada-padam

5

vipulikrta-vaibhava-gaura-bhuvam
bhuvanesu vikirtita-gaura-dayam
dayaniya-ganarpita-gaura-padam
pranamami sada prabhupada-padam

6

cira-gaura-janasraya-visva-gurum
guru-gaura-kisoraka-dasya-padam
paramadrta-bhaktivinoda-padam
pranamami sada prabhupada-padam

7

raghu-rupa-sanatana-kirti-dharam
dharani-tala-kirtita-jiva-kavim

kaviraja-narottama-sakhya-padam
pranamami sada prabhupada-padam

8

kripaya hari-kirtana murti-dharam
dharani-bhara-haraka-gaura-janam
janakadhika-vatsala-snigdha-padam
pranamami sada prabhupada-padam

9

saranagata-kinkara-kalpa-tarum
taru-dhik-krta dhira vadanya varam
varadendra-ganarcita-divya-padam
pranamami sada prabhupada-padam

10

parahamsa-varam paramartha-patim
patitoddharane krita-vesa-yatim
yati-raja-ganaih parisevya-padam
pranamami sada prabhupada-padam

11

vrishabhanu-suta-dayitanucaram
caranasrita-renu-dharas tam aham
mahad-adbhuta-pavana-sakti-padam
pranamami sada prabhupada-padam

Prayer unto the Lotus Feet of my Lord and Master
Srila Prabhupada

1. **His lotus feet are served in devotion by multitudes of high, virtuous souls; he is the establisher of the religion of the age (as Sri Krsna-sankirtana); he is the presiding monarch (of the Visva Vaisnava-Raja-Sabha - the universal society of the pure devotees that are the true 'kings' or guides of all); and he is the fulfiller of the most cherished desires of those who dispel fear (for all souls). I make my obeisance unto the lotus feet of that illustrious great soul, worshippable by one and all - perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.**

2**He is the leader of the fortunate souls blessed with the treasure of internal pure devotion; he is greatly merciful upon the fallen souls, being their only shelter; and his inconceivable holy feet are the shelter for the deceivers, by deceiving them. I make my obeisance unto his lotus feet - perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.**

3. **I make my obeisance unto his divine, charming yet commanding lofty form of golden hue. That beautiful figure shames the mad ecstasy of golden lotus stems. Venerated by tens of millions of Cupids, the moons of the toenails of my Worshipful Divine Master reveal the beauty of his lotus feet. Perpetually do I make my obeisance unto that effulgence emanating from the toenails of the holy feet of my Lord.**

4. **Like the moon that delights the stars, he is surrounded by his circle of personal servitors, making their hearts bloom in divine ecstasy. The malicious non-devotees are made to flee in panic by the sound of his thunderous roar, and the simple, inoffensive souls attain the ultimate fortune by accepting his lotus feet. I make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy lotus feet of my Lord.**

5. **He has revealed the vast, magnificent beauty of Sri Gaura Dhama; he has broadcast the tidings of the supreme magnanimity of Sri Gauranga throughout the whole universe; and in the hearts of the fit recipients of his grace, he has firmly established the lotus feet of Sri Gaura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.**

6. **He is the eternal shelter and the Universal Guru for the souls surrendered unto Sri Gauranga. Absorbed in the service of his Gurudeva, Sri Gaura Kisora, he wholeheartedly adores Sri Bhaktivinoda Thakura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.**

7. **He is the illustrious personality to raise the flag that sings the glory of Sri Rupa, Sri Sanatana, and Sri Raghunatha. His glory is sung throughout the world as nondifferent from the powerful personality of brilliant erudition, Sri Jiva. And he has won the renown of being one with the hearts of Srila Krsnadasa Kaviraja and Thakura Narottama. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.**

8. **Bestowing his grace upon all souls, he is Hari-kirtana incarnate. As the associate of Sri Gaura, he relieves Mother Earth of the burden of offenses committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him - the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.**

9. **Like a wish-fulfilling tree for his surrendered servitors (he fulfills their heart's aspirations), even a tree is shamed by his magnanimity and forbearance. And great personalities who are competent to confer boons - they, too, worship his lotus feet. I make my obeisance unto him; perpetually do I bow down to the radiance emanating from the toenails of the holy feet of my Divine Master.**

10. **The crownjewel of the paramahamsas, the Prince of the treasure of the supreme perfection of life, Sri Krsna-prema, he accepted the robes of a mendicant sannyasi just to deliver the fallen souls. The topmost tridandi sannyasis attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.**

11. He is the dearmost intimate follower of the Divine Daughter of Sri Vrsabhanu, and I know myself as the most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet - perpetually do I bow to the brilliance emanating from the toenails of the holy feet of my Divine Master

Srimad Bhaktivinoda-viraha Dasakam

1

ha ha bhaktivinoda-thakura! guroh! dvavimsatis te sama
dirghad-duhkha-bharad-asesa-virahad-duhsthikrta bhuriyam
jivanam bahu-janma-punya-nivahakrsto mahi-mandale
avirbhava-krpam cakara ca bhavan sri-gaura-saktih svayam

2

dino 'ham cira-duskrtir na hi bhavat-padabja-dhuli-kana-
snanananda-nidhim prapanna-subhadam labdhum samartho 'bhavam
kintv audarya-gunat-tavati-yasasah karunya-saktih svayam
sri-sri-gaura-mahaprabhoh prakatita visvam samanvagrahit

3

he deva! stavane tavakhila-gunanam te virincadayo
deva vyartha-mano-rathah kim u vayam martyadhamah kurmahe
etan no vibudhaih kadapy atisayalankara ity ucyatam
sastresv eva "na paraye 'ham" iti yad gatam mukundena tat

4

dharmas-carma-gato 'jnataiva satata yogas ca bhogatmako
jnane sunya-gatir japena tapasa khyatir jighamsaiva ca
dane dambhikata 'nuraga-bhajane dustapacaro yada
buddhim buddhi-matam vibheda hi tada dhatra bhavan presitah

5

visve 'smin kiranair yatha hima-karah sanjivayann osadhir
naksatrani ca ranjayan nija-sudham vistarayan rajate
sac-chastrani ca tosayan budha-ganam sammodayams te tatha
nunam bhumi-tale subhodaya iti hlado bahuh satvatam

6

lokanam hita-kamyaya bhagavato bhakti-pracaras tvaya
granthanam racanaih satam abhimatair nana-vidhair darsitah
acaryaih krta-purvam eva kila tad ramanujadyair budhaih
premambho-nidhi-vigrahasya bhavato mahatmya-sima na tat

7

yad dhamnah khalu dhama caiva nigame brahmeti samjnayate
yasyamsasya kalaiva duhkha-nikarair yogesvarair mrgyate
vaikunthe para-mukta-bhrnga-carano narayano yah svayam
tasyamsi bhagavan svayam rasa-vapuh krsno bhavan tat pradah

8

sarvacintyamaye paratpara-pure goloka-vrndavane
cil-lila-rasa-rangini parivrta sa radhika sri-hareh
vatsalyadi-rasais ca sevita-tanor-madhurya-seva-sukham
nityam yatra muda tanoti hi bhavan tad dhama-seva-pradah

9

sri-gauranumatam svarupa-viditam rupagrajenadrtam
rupadyaih parivesitam raghu-ganair asvaditam sevitam
jivadyair abhiraksitam suka-siva-brahmadi-sammanitam

sri-radha-pada-sevanamrtam aho tad datum iso bhavan

10

kvaham manda-matis tv ativa-patitah kva tvam jagat-pavanah
bho svamin krpayaparadha-nicayo nunam tvaya ksamyatam
yace 'ham karuna-nidhe! varam imam padabja-mule bhavat-
sarvasvavadhi-radhika-dayita-dasanam gane ganyatam

Prayer in Separation of Srila Bhaktivinoda Thakura

1. **Alas, alas! O Bhaktivinoda Thakura, O Supreme Guru, for twenty-two years this world has been plunged into misfortune, long grief-stricken in your intolerable separation. You are the divine potency of Sri Gaura, and you graciously made your advent in this earthly plane, being attracted by the living beings' virtuous deeds performed throughout many lifetimes.**

2. **Since I am lowly and very wretched, it was not my luck to reach the ocean that bestows the fortune of surrender - the ocean of the ecstasy of bathing in a particle of the dust of your holy lotus feet. Yet due to your magnanimous nature, you gave your grace to the whole universe, personally revealing your supereminence as the personification of the mercy potency of Sri Gauranga. (That is, by coming into this world, I received his grace.)**

3. **O Lord, even all the demigods headed by Lord Brahma feel frustrated by their inability to (fittingly) sing the glories of all your divine qualities. What, then, can be said of the attempt of a fallen soul, a mere human like me? Surely, the learned will never waste their eloquent words eulogizing this statement, since even the Supreme Personality of Godhead, Lord Sri Krsna Himself, has sung in the Scriptures His celebrated confession Ôna paraye 'hamÕ - ÔI am unable (to reciprocate your devotion).Õ**

4. **At a time when religion was evaluated in terms of bodily relationship, saintliness was determined by ignorance, and yoga practice was motivated by sensual pleasure; when scholarship was cultivated just for voidism, japa was conducted for the sake of fame, and penance was performed out of vindictiveness; when charity was given out of pride, and on the pretext of spontaneous devotion the most gross, sinful acts were perpetrated - and in all such anomalous situations even the intelligentsia were at loggerheads with one another . . . at that very time, you were sent by the Almighty Creator.**

5. **As the universally cooling moon is beautified by diffusing its nectarean rays, nourishing the plants and inciting the twinkling of the stars, your Holy Advent in this world is similarly ascertained as satisfying the pure devotional Scriptures (through profound study) and blessing the learned with full-blown happiness (by the perfect axiomatic conclusions descending in Divine Succession). With your appearance, the ecstasy of the devotees knows no bounds.**

6. **By writing many books and by multifarious methods recognized by the pure devotees, you have demonstrated the preaching of pure devotional service unto the Supreme Lord, for the benefit of the whole world. We have heard of similar achievements in previous times by stalwart scholars such as Sri Ramanuja and many other Acaryas; but the glory of you - the very embodiment of the nectar of divine love - does not end (cannot be confined) here.**

7. **Merely the effulgence of His divine abode has been designated by the title 'Brahman' in the Vedas, and only the expansion of an expansion of His expansion is sought after with great tribulation by the foremost yogis. The most exalted of the liberated souls shine resplendent as the bumblebees at His lotus feet. The Primeval Origin of even the Original Sri Narayana who is the Lord of the spiritual sky above Brahman: He is the Original Supreme Lord, the personification of all nectarine mellows - Sri Krsna - and He is the one that you give.**

8. **Situated in the topmost region of the absolutely inconceivable spiritual sky is the holy abode of Sri Vrndavana Dhama, in the spiritual planet known as Goloka. There, surrounded by Sakhis, Srimati Radhika revels in the mellows of divine pastimes. With great ecstasy, She expands the joy of loving sweetness in the service of Sri Krsnacandra, who is otherwise served in four relationships up to parenthood. You, O Thakura Bhaktivinoda, can give us the service of that holy Dhama.**

9. **The internal purport is known to Sri Svarupa Damodara by the sanction of Sri Gauracandra, of that which is adored by Sri Sanatana Goswami and distributed by the preceptors realized in transcendental mellows, headed by Sri Rupa Goswami; that which is tasted and enhanced by Sri Raghunatha Dasa Goswami and followers and carefully protected by the votaries headed by Sri Jiva Prabhu; and that which (from a respectful distance) is venerated by great personalities such as Sri Suka, Lord Siva, the chief of the demigods, and Lord Brahma, the grandfather of all beings - O wonder of wonders! the nectarine rapture of servitude unto Sri Radhika - that, too, you can give us.**

10. **Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offenses. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Sri Varsabhanavi Dayita Dasa, who is the dearmost one in your heart.**

Translator's Note:

The preceding prayer to Srila Bhaktivinoda Thakura (1838-1914), the pioneer of pure devotion in the recent age, was composed within the lifetime of the author's Guru, Srila Bhakti Siddhanta Saraswati Thakura Goswami Prabhupada. Upon reading the original Sanskrit verse, Srila Prabhupada commented, "Now I am confident that we have one man who is qualified to uphold the standard of our Sampradaya (Divine Succession)."

Sri Srimad Gaura-Kisora-namaskara Dasakam

1

guror guro me paramo gurus tvam
varenya! gauranga-ganagraganye
prasida bhrtye dayitasrite te
namo namo gaura-kisora tubhyam

2

sarasvati-nama-jagat-prasiddham
prabhum jagatyam patitaika-bandhum

tvam eva deva! prakati-cakara
namo namo gaura-kisora tubhyam

3

kvacid-vrajaranya-vivikta-vasi
hrdi vraja-dvandva-raho-vilasi
bahir viragi tv avadhuta-vesi
namo namo gaura-kisora tubhyam

4

kvacit punar gaura-vanantacari
surapaga-tira-rajo-vihari
pavitra-kaupina-karanka-dhari
namo namo gaura-kisora tubhyam

5

sada harer nama muda ratantam
grhe grhe madhukarim atantam
namanti deva api yam mahantam
namo namo gaura-kisora tubhyam

6

kvacid-rudantan ca hasan natantam
nijesta-deva-pranayabhibhutam
namanti gayantam alam jana tvam
namo namo gaura-kisora tubhyam

7

mahayaso-bhaktivinoda-bandho!
mahaprabhu-prema-sudhaika-sindho!
aho jagannatha-dayaspadendo!
namo namo gaura-kisora tubhyam

8

samapya radha-vratam uttamam tvam
avapya damodara-jagaraham
gato 'si radhadara-sakhya-riddhim
namo namo gaura-kisora tubhyam

9

vihaya sangam kuliya-layanam
pragrhya sevam dayitanugasya
vibhasi mayapura-mandira-stho
namo namo gaura-kisora tubhyam

10

sada nimagno 'py aparadha-panke
hy ahaitukim esa krpan ca yace
dayam samuddhrtya vidhehi dinam
namo namo gaura-kisora tubhyam

Homage unto Sri Srimad Gaura Kisora Babaji Maharaja

1. **O Divine Master of my Divine Master, my most venerable preceptor, you are supremely worshippable in the group of the foremost associates of Sri Gauranga. May you be gracious**

upon this servitor surrendered unto your loving servitor (Dayita Dasa). O Gaura Kisora, again and again do I make my obeisance unto you.

2. **O worshipful one, you alone revealed my Lord and Master, who is renowned throughout the universe as Sri Bhakti Siddhanta Saraswati, and who is the only friend of the fallen souls of the world. O Gaura Kisora, again and again do I make my obeisance unto you.**

3. **Living in solitude at Vraja Dhama, your heart was absorbed in the most secret pastimes of the Divine Youthful Couple of Vraja, whilst externally you maintained the strictures of a renunciate; and sometimes you appeared to transcend all recognized strictures. O Gaura Kisora, again and again do I make my obeisance unto you.**

4. **Sometimes you roam about the edge of Gauravana (the boundary of Sri Navadvipa Dhama), wandering along the beach near the banks of the Ganga. O Gaura Kisora, who dons the holy loin-cloth and carries the mendicant's water-pot, again and again do I make my obeisance unto you.**

5. **Ever singing the holy name of Sri Hari with great ecstasy and accepting alms from house to house like a bee collecting honey from flower to flower, you are the great soul unto whom even the demigods bow to. O Gaura Kisora, again and again do I make my obeisance unto you.**

6. **Becoming overwhelmed with love for your worshipful Lord, sometimes you dance, sometimes you cry, sometimes you laugh; and again, you sing aloud. The people profusely offer their respects unto you, O Gaura Kisora, and again and again do I make my obeisance unto you.**

7. **O friend of the glorious Thakura Bhaktivinoda, O matchless ocean of the nectar of loving devotion for Mahaprabhu Sri Caitanyadeva, O moon that received the grace of Vaisnava Sarvabhauma Sri Jagannatha, O Gaura Kisora! again and again do I make my obeisance unto you.**

8. **Completing the great holy vow of Urjja-vrata, you selected the day of the awakening of Sri Damodara to achieve the cherished treasure of your internal identity as a Sakhi devoted to the service of Sri Radhika. O Gaura-Kisora, again and again do I make my obeisance unto you.**

9. **Forsaking the company of the residents of Kuliya town to accept the service of your servitor Sri Dayita Dasa, your divine presence is now found in a holy temple at Sri Dhama Mayapura. O Gaura Kisora, again and again do I make obeisance unto you.**

10. **Although I remain deep in the mud of offenses, I (a fallen soul) am begging you for your causeless mercy. Please be gracious and deliver this soul bereft. O Gaura Kisora, again and yet again do I make my obeisance unto you.**

Sri Sri Dayita Dasa Dasakam

1

nite yasmin nisante nayana-jala-bharaih snata-gatrarbudanam
uccair utkrosatam sri-vrsakapi-sutayadhiraya sviya-gosthim

prthvi gadhandhakarair hrta-nayana-manivavrta yena hina
yatrasau tatra sighram krpana-nayana he niyatam kinkaro 'yam

2

yasya sri-pada-padmat pravahati jagati prema-piyusa-dhara
yasya sri-pada-padma-cyuta-madhu satatam bhrtya-bhrngan vibharti
yasya sri-pada-padmam vraja-rasika-jano modate samprasasya
yatrasau tatra sighram krpana-nayana he niyatam kinkaro 'yam

3

vatsalyam yac ca pitro jagati bahumatam kaitavam kevalam tat
dampatyam dasyutaiva svajana-gana-krta bandhuta vancaneti
vaikuntha-sneha-murteh pada-nakha-kiranair yasya sandarsito 'smi
yatrasau tatra sighram krpana-nayana he niyatam kinkaro 'yam

4

ya vani kantha-lagna vilasati satatam krsna-caitanyacandre
karna-krodaj-jananam kim u nayana-gatam saiva murtim prakasya
niladri-sasya netrarpana-bhavana-gata netra-tarabhidheya
yatrasau tatra sighram krpana-nayana he niyatam kinkaro 'yam

5

gaurendor asta-saile kim u kanaka-ghano hema-hrj-jambu-nadya
avirbhutah pravarsair nikhila-jana-padam plavayan dava-dagdham
gauravirbhava-bhumau rajasi ca sahasa samjugopa svayam svam
yatrasau tatra sighram krpana-nayana he niyatam kinkaro 'yam

6

gauro gaurasya sisyo gurur api jagatam gayatam gaura-gatha
gaude gaudiya-gosthy-asrita-gana-garima dravide gaura-garvi
gandharva gaura-vatyo giri-dhara-parama-preyasam yo garistho
yatrasau tatra sighram krpana-nayana he niyatam kinkaro 'yam

7

yo radha-krsna-namamrta-jala-nidhinaplavayad-visvam etad
amlecchasesa-lokam dvija-nrpa-vanijam sudra-sudrapakrstam
muktaih siddhair agamyah patita-jana-sakho gaura-karunya-saktir
yatrasau tatra sighram krpana-nayana he niyatam kinkaro 'yam

8

apy asa vartate tat purata-vara-vapur lokitum loka-sandam
dirgham nilabja-netram tila-kusuma-nasam ninditarddhendu-bhalam
saumyam subhramsu-dantam sata dala-vadanam dirgha-bahum varenyam
yatrasau tatra sighram krpana-nayana he niyatam kinkaro 'yam

9

gaurabde sunya-bananvita-nigamamite krsna-pakse caturthyam
pause mase maghayam amara-gana-guror-vasare vai nisante
daso yo radhikaya atisaya-dayito nitya-lila-pravisto
yatrasau tatra sighram krpana-nayana he niyatam kinkaro 'yam

10

ha-ha-karair-jananam guru-carana-jusam puritabhur-nabhas ca
yato 'sau kutra visvam prabhupada-virahad-dhanta sunyayitam me
padabje nitya-bhrtyah ksanam api viraham notsahe sodhum atra
yatrasau tatra sighram krpana-nayana he niyatam kinkaro 'yam

Prayer unto Sri Sri Dayita Dasa
(after the manifest pastimes of Sri Srila Bhakti Siddhanta Saraswati Thakura)

1. **At the end of the night of Sri Sri Vrsabhanunandini, She suddenly took him to her entourage, withdrawing him from the company of throngs of grief-stricken souls. A great cry of lamentation arose, their bodies were bathed by their tears. When he was thus stolen away, this world was plunged into the deep darkness of one whose eyes have been stolen away (hrta - stolen away; nayana-mani - jewel of the eye - the internal name of Saraswati Thakura is 'Nayana-mani').**
(Bereft of the vision of my Divine Master,) O my sorrowful eyes (dina-nayana), (or, O savior of the fallen [Dina-nayana],) wherever that great soul may be, please quickly take this servitor there! (Although he is my Master named 'Nayana,' or 'one who brings us near,' in his mercy he shows the miserliness of not taking me unto his company.)

2. **From his lotus feet, the nectarine river of divine love flows throughout the universe; his servitors, like bees, maintain their lives drinking the honey that falls from his lotus feet; and the pure devotees in the shelter of the confidential mellows of Vraja revel in the bliss of singing the glories of his lotus feet: O Dina-nayana, wherever that great soul may be, please quickly take this servitor there.**

3. **Parental affection, so highly esteemed in the world, is a colossal hoax (as an obstacle to Hari-bhakti); socially recognized pure matrimonial love is nothing but dacoitry (in that it plunders away both the husband's and the wife's eagerness for the chance to acquire the treasure of love unadulterated by the superficiality of familial prejudice); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. O Dina-nayana, wherever that great soul may be, please quickly take this servitor there.**

4. **The divine message sung by Sri Krsna Caitanyacandra had its continuous play in the ears of the people. From the ear, did he, just to fulfill the purport of the name 'Nayana-mani,' reveal his form to the eye, making his advent in the mansion (temple) favored by the glance of Sri Nilacalacandra (at the time of the Rathayatra festival)? O Dina-nayana, wherever that great soul (Mahapurusa) may be, please swiftly take this servitor there.**

5. **Drawing up the pure golden waters of the Jambu River mentioned in Srimad-Bhagavatam, has this golden cloud arisen on the mountain where the golden moon (Sri Gauracandra) descended (set), just to shower down torrents of rain upon the whole countryside that was scorched by the forest fire (of threefold sufferings), then suddenly conceal himself in the dust of the land of the Advent of Sri Gauranga? O Dina-nayana, wherever that Great Master may be now, please quickly take this servitor to that place.**

6. **He is of the same hue as Sri Gaura, and although he, who sings the tidings of Sri Gaura, is the (natural) Guru of the whole universe, he accepted discipleship to a great devotee called Sri Gaura Kisora ('adolescent Gaura'). In the whole Gaura-mandala he is the repository of the glory of those who grant entrance into the fold of the pure Gaudiya Vaisnavas. He proudly**

ascended the lofty throne of preaching the glories of the gift of the Golden Lord Sri Gaura (the service of Sri Radha-Govinda in Vraja) to the Vaisnavas of Dravida (the devotees in South India, who are generally worshippers of Laksmi-Narayana). The glory of his dignity shines even in the group of Sri Gandharva, and he holds a pre-eminent position in the intimate circle of Sri Giridhari, that is, he is the most beloved of Lord Mukunda. O Dina-nayana, where that great soul is now, please swiftly take this servitor there.

7. **He inundated the whole universe of countless living beings - whether brahmana, ksatriya, vaisya, sudra, less than sudra, and even mleccha - with the oceanic nectar of the holy name of Sri Radha-Krsna. Although unapproachable by the liberationists and yogic perfectionists, he is known as the friend of the fallen, the mercy potency of Sri Gauranga. O Dina-nayana, wherever that great soul may be, please swiftly take this servitor there.**

8. **Do I have a hope to ever see that beautiful golden personality who makes everything auspicious for the world? Do I have a hope to ever behold that tall figure once again, his blue lotus eyes, his nose that excels the charm of the Tila flower, his forehead that shames the half-moon, his graceful lotus face, his gleaming pearl-white teeth, his long arms extending to his knees? O Dina-nayana, wherever that great soul has gone, please swiftly take this servitor there.**

9. **In the year of our Lord Gauranga 450, in the month of Pausa, on the fourth day of the dark fortnight of the moon in the star of Magha, at the closing of the night of Brhaspativara (5.30 a.m., 1st January, 1937), that most beloved attendant of Srimati Vrsabhanunandini entered into the eternal pastimes. O Dina-nayana, wherever that great soul may be, quickly take this servitor there to him.**

10. **The entire earth and skies were filled with the cries of anguish of the people, and of the disciples devoted to the service of Sri Gurudeva's lotus feet. Where has that Great Master gone? Alas! today the whole universe seems empty, in the separation of Prabhupada. The servitor of Gurudeva cannot endure even a moment of his separation. O Dina-nayana, wherever, wherever that great soul may be, please quickly take this servitor there to him.**

Srimad Rupa-pada-rajah Prarthana Dasakam

1

srimac-caitanyapadau cara-kamalayugau netra-bhrngau madhu dyau
gaude tau payayantau vraja-vipina-gatau vyajayuktau samutkau
bhatau sabhratrkasya svajana-gana-pater yasya saubhagya- bhumnah
sa sri-rupah kada mam nija-pada-rajasa bhusitam samvidhatte

2

pita-sri-gaura-padambuja-madhu-madironmatta-hrd-bhrnga-rajo
rajyaisvaryam jahau yo jana-nivaha-hitadatta-citto nijagryam
vijnapya svanujena vraja-gamana-ratam canvagat gauracandram
sa sri-rupah kada mam nija-pada-rajasa bhusitam samvidhatte

3

vrndaranyat prayage hari-rasa-natanair nama-sankirtanais ca
lebhe yo madhavagre jana-gahana-gatam prema-mattam janams ca

bhavaih svair madayantam hrta-nidhir iva tam krsna- caitanyacandram
sa sri-rupah kada mam nija-pada-rajasa bhusitam samvidhatte

4

ekantam labdha-padambuja-nija-hrdaya-prestha-patro mahartir
dainyair-duhkhasru-purnair dasana-dhrta-trnaih pujayamasa gauram
svantah krsnan ca ganga-dinamani-tanaya-sangame sanujo yah
sa sri-rupah kada mam nija-pada-rajasa bhusitam samvidhatte

5

svasya prema-svarupam priya-dayita-vilasanurupaika-rupam
dure bhu-lunthitam yam sahaja-sumadhura-sriyutam sanujan ca
drstva devo 'titurnam stuti-bahu-mukham aslisya gadham raranje
sa sri-rupah kada mam nija-pada-rajasa bhusitam samvidhatte

6

kaivalya-prema-bhumav-akhila-rasa-sudha-sindhu-sancara-daksam
jnatvapy evan ca radha-pada-bhajana-sudham lilayapayayad yam
saktim sancarya gauro nija-bhajana-sudha-dana-daksam cakara
sa sri-rupah kada mam nija-pada-rajasa bhusitam samvidhatte

7

gauradesac ca vrnda-vipinam iha parikramya nilacalam yo
gatva kavyamrtaih svair vraja-yuva-yugala-kridanarthaih prakamam
ramananda-svarupadibhir api kavibhis tarpayamasa gauram
sa sri-rupah kada mam nija-pada-rajasa bhusitam samvidhatte

8

lila-samgopane sri-bhagavata iha vai jangame sthavare 'pi
sammugdhe sagrajatah prabhu-viraha-hrta-praya-jivendriyanam
yas casid asrayaika-sthalam iva raghu-gopala-jivadi-varge
sa sri-rupah kada mam nija-pada-rajasa bhusitam samvidhatte

9

sri-murteh sadhu-vrtteh prakatanam api tal-lupta-tirthadikanam
sri-radha-krsna-padambuja-bhajanamayam raga-margam visuddham
granthair yena pradattam nikhilam iha nijabhista-devepsitan ca
sa sri rupah kada mam nija-pada-rajasa bhusitam samvidhatte

10

lila-samgopa-kale nirupadhi-karuna-karina svaminaham
yat padabje 'rpito yat pada-bhajanamayam gayayitva tu gitam
yogyayogyatva-bhavam mama khalu sakalam dusta-buddher agrhnan
sa sri-rupah kada mam nija-pada-rajasa bhusitam samvidhatte

Aspiring for the Dust of Srimad Rupa Goswami's Lotus Feet

1. **Srila Rupa Goswami is the mine of the most precious treasure, the leader of the associates of Lord Caitanya (the Divine Succession being known as the Rupanuga Sampradaya, 'the followers of Sri Rupa'). In the company of his brothers, he was resplendent in (the province of) Gauda, causing the fervent twin bumblebees in the form of the lotus eyes of Sri Caitanya-deva to drink nectar, as the Lord's lotus feet moved on the pretext of visiting Vrndavana. When will that Srimad Rupa Prabhu grace me with the dust of his holy feet?**

2. **At Sri Ramakeli Dhama, the king of bees - the heart of Sri Rupa - became intoxicated drinking the honey-wine of the lotus feet of Sri Gauracandra, and sacrificed its life (in Hari-kirtana) for the benefit of all the people of the world, summarily abandoning a life of kingly opulence. After informing his elder brother Sri Sanatana, Sri Rupa and his younger brother Sri Vallabha followed the footsteps of Sri Caitanyadeva, whose heart was absorbed in going (from Nilacala) to Sri Vrndavana. When will that Sri Rupa Prabhu grace me with the dust of his holy lotus feet?**

3. **Sri Caitanyadeva returned from Vrndavana to Prayaga Dhama and performed Nama-sankirtana, surrounded by crowds of hundreds of thousands. Intoxicated with divine love, dancing, He melted the hearts of hundreds of faithful souls with His astonishing transcendental ecstasies. Sri Rupa, as though regaining his most precious treasure, thus found Sri Caitanyadeva in the direct presence of the Deity Sri Bindu Madhava. When will that Sri Rupa Prabhu grace me with the dust of his holy lotus feet?**

4. **At the sacred spot on the confluence of the Ganga and the Yamuna, Sri Rupa achieved intimate union with the lotus feet of the dearmost Lord of his life - the Lord who is Krsna within and Gaura without. In grave humility, with straw in mouth and with tears of sorrow, he along with his younger brother worshiped Sri Gaura-Krsna in intense love. When will that Sri Rupa Prabhu grace me with the dust of his holy lotus feet?**

5. **Sri Caitanyadeva saw Sri Rupa and his younger brother rolling on the ground some distance away. Seeing His endeared one, His favorite, His love divine personified in natural beauty and charm, His exclusive alter ego in divine pastimes, the Lord swiftly approached Sri Rupa, profusely singing his glories, and embraced him in ecstasy. When will that Sri Rupa Prabhu grace me with the dust of his holy lotus feet?**

6. **Sri Gaurahari knew that (as an eternal associate of the Lord) Sri Rupa was already proficient in wandering throughout the ambrosial ocean of all mellows, in the land of unalloyed love (in Vraja-rasa). Nonetheless, to expand His own pastimes, the Lord enabled him to drink the sweet ecstasy of servitude unto Sri Radha, and empowered him with the skill to distribute the nectar of His personal devotional service. When will that Srimad Rupa Prabhu grace me with the dust of his lotus feet?**

7. **When on the order of Sri Gauranga, Sri Rupa visited Sri Purusottama Ksetra after completing the circumambulation of Sri Vraja Mandala, He highly gratified Sri Caitanyadeva and the sagacious devotee assembly headed by Sri Svarupa Damodara and Sri Ramananda Raya by his ambrosial poetry on the pastimes of the Divine Couple of Vraja. When will that Srimad Rupa Prabhu grace me with the dust of his lotus feet?**

8. **When the manifest lila of the Supreme Lord Sri Caitanyadeva was withdrawn, all beings including the immobile entities were mortified, deeply afflicted in sorrow. Sri Rupa and his elder brother were the only shelter for even the intimate devotees of the Lord, headed by Raghunatha, Gopal Bhatta, and Sri Jiva, who had almost lost their lives in the Lord's separation. When will that Srimad Rupa Prabhu grace me with the dust of his lotus feet?**

9. **By writing many, many books, he gave the world all the most cherished desires of his worshipful Lord Sri Caitanyadeva, principally - revealing the service of the Deity, establishing the pure code of conduct in devotion, revealing the lost holy places, and revealing the path of spontaneous devotion (Raga-marga) in transcendental loving service to Sri Radha-Govinda. When will that Srimad Rupa Prabhu grace me with the dust of his holy lotus feet?**

10. **Just prior to the withdrawal of his manifest lila, my causelessly merciful Divine Master, Srila Saraswati Thakura, handed me over to the holy feet of that Divine Personality by having me sing the glorious prayer unto his lotus feet (Sri Rupa-manjari-pada). Despite my lowliness, when will - disregarding all my various qualifications and disqualifications - Srimad Rupa Prabhu grace me with the dust of his holy lotus feet?**

Sri Dayita Dasa Pranati Pancakam

1

bhayabhanjana jayasamsana-karunayatanayanam
kanakotpala janakojjvala-rasasagara-cayanam
mukharikrta-dharanitala-harikirtana-rasanam
ksitipavana-bhavatarana-pihitaruna-vasanam
subhadodaya-divase vrsaravija-nija-dayitam
pranamami ca caranantika-paricaraka-sahitam

2

saranagata-bhajanavrata-cirapalana-caranam
sukrtalaya-saralasaya-sujanakhila-varanam
harisadhana-krtabadhana janasasana-kalanam
sacaracara-karunakara-nikhilasiva-dalanam
subhadodaya-divase vrsaravija-nija-dayitam
pranamami ca caranantika-paricaraka-sahitam

3

atilaukika-gatitaulika-ratikautuka-vapusam
atidaivata-mativaisnava-yati-vaibhava-purusam
sasanatana-raghurupaka-paramanugacaritam
suvicaraka iva jivaka iti sadhubhiruditam
subhadodaya-divase vrsaravija-nija-dayitam
pranamami ca caranantika-paricaraka-sahitam

4

sarasitata-sukhadotaja-nikatapriyabhajanam
lalitamukha-lalanakula-paramadarayajanam
vrajakanana-bahumanana-kamalapriyanayanam
gunamanjari-garima-guna-harivasanavayanam
subhadodaya-divase vrsaravija-nija-dayitam
pranamami ca caranantika-paricaraka-sahitam

5

vimalotsavam amalotkala-purusottama-jananam
patitoddhrti-karunastrti-krtanutana-pulinam
mathurapura-purusottama-samagaurapuratanam

harikamaka-haridhamaka-harinamaka-ratanam
subhadodaya-divase vrsaravija-nija-dayitam
pranamami ca caranantika-paricaraka-sahitam

Homage unto Sri Dayita Dasa

1. **He (of divine form) came forth from the birthplace of the golden lotus - the ocean of the mellow of divine consorthood. His large, merciful eyes dispel (the suffering souls') fear and proclaim (the surrendered souls') victory. His tongue (constantly) vibrates the whole Earth planet with Sri Krsna-sankirtana, his beauty resplendent in the robes of the sun's radiance (saffron) that purifies the universe and dispels the suffering of material existence. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Sri Vrsabhanunandini, and the servitors of his lotus feet.**

2. **The devotees surrendered in pure devotion are eternally protected at his lotus feet. He is worshippable by the pure souls endowed with sincerity and good fortune, and he accepts (even) those who obstruct the service of Sri Hari, just to rectify them. As the very fountainhead of mercy upon all mobile and immobile beings, he crushes the inauspiciousness of the whole universe. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Sri Vrsabhanunandini, and the servitors of his lotus feet.**

3. **Like a miracle, his body moves with a joyful elegance and charm beyond the world's understanding, fulfilling the artist's aspiration. (Or, dancing in pastimes transcendental to the world, his artistic form incites divine love's hankering). His intellect surpasses that of (even) the demigods, and he is nobility incarnate as the commander in-chief of the Vaisnava sannyasis (tridandi-yatis). The sadhus of profound intellect describe the nature of his personality as meticulously in the line of Sri Sanatana, Sri Rupa, and Sri Raghunatha, and they speak of him as being on the same plane as Sri Jivapada (being superbly replete in perfect theistic conclusions). On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Sri Vrsabhanunandini, and the servitors of his lotus feet.**

4. **On the bank of Sri Radha Kunda at Svananda Sukhada Kunja, he is devoted to the service of his Beloved, and (furthermore) he is greatly endeared to the divine damsels of Vraja headed by Lalita. He is most favorite to Kamala-manjari who is pre-eminent in Vrndavana, and with the glorious qualities of Gunamanjari he builds the residence of Sri Hari. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Sri Vrsabhanunandini, and the servitors of his lotus feet.**

5. **He is immaculate joy incarnate, or, he is the graciousness or the joy of Vimala Devi. He manifested the pastimes of his Advent at Purusottama Ksetra in the holy land of Orissa, and he revealed his pastimes of delivering the fallen souls and extending his mercy upon them (by awarding them the gift of divine love) at the 'new isles,' or Navadvipa. Circumambulating Gaura Dhama in the same way as traditionally done at Vraja Dhama and Purusottama Dhama, he continuously propagates - the loving desire of Vraja, the divine abode of Vaikuntha, and the holy name of Krsna. On his Day of Holy Advent, I (again and again) make my obei-**

sance unto that dear associate of Sri Vrsabhanunandini, and the servitors of his holy lotus feet.